

The Baptist Record

"THY KINGDOM COME"

Jackson, Miss., August 31, 1939

NEW SERIES
VOLUME XLII No. 35

Who's Who and What's What

Rev. H. T. McLaurin preached at Clinton Sunday morning as Pastor Middleton was away on vacation. He spoke of the Christian's world vision. Louisiana Baptists will hold their evangelistic conference in First Church, Alexandria. They are doing the wise thing in beginning work on the program already, next February.

The New Choctaw Association meets at the Hope Baptist Church, seven miles west of Philadelphia, Mississippi, on Route 7, in Neshoba County, October 13-15.

Rev. W. R. Storie assisted Pastor W. S. Landrum in a meeting in Antioch Church, Simpson County. There were only a few additions to the church, but the membership was greatly revived.

While Pastor W. A. Hewitt was on vacation in Iowa and Indiana the Editor had the opportunity to speak to the prayer meeting group in First Church, Jackson, August 23.

Pastor Bernard McPheeters reports a gracious meeting at Midway church, on the Old Eighth St. Road, Meridian. His brother, R. E. McPheeters assisted. There were fourteen additions, twelve of them by baptism.

Dr. J. S. Riser of Blue Mountain helped Pastor R. A. Langley in a meeting at Bethesda Church, Hinds County. There were 17 additions to the church, fourteen by baptism. Dr. Riser was reared in this community.

Wm. B. Eerdmans Publishing Co. of Grand Rapids, Mich., has bought all rights in the International Standard Bible Encyclopedia in five volumes and will bring out a new edition in September. It will be sold through book stores at \$29.50 and \$39.50 in two bindings.

There are many subjects coming before our associational meetings for discussion; most of them are worthy of serious attention. In order that each may be given proper treatment it will be necessary to make provision beforehand, and not leave the matter to chance. The subjects should be arranged so that those of the same nature may come together, and the time equitably divided among them. In general we divide our work into missions, education and benevolence.

It is possible to put the Record in the Baptist homes. Ask God for help; but that is not all. We must exert some energy ourselves, and even be willing to put out a little money. I am preaching to three churches which have recently put the paper in each home: Oak Grove of Neshoba County, Bluff Springs and West Kemper of Kemper County. I have two others that I want to put it in: Mt. Nelson and Deemer of Neshoba County. Can it be done? I will try and see.—M. Glen Smith, Carthage, Miss.

The Oak Grove Baptist Church, Scott County, has just closed one of the best revivals in the history of the church. Souls were saved and the church strengthened in a great way. Six came on profession of faith. These services were conducted by the pastor, Rev. G. M. Harbin, and brother T. E. Williams of Meridian, Miss. We had one of the best junior choirs in many years and the entire singing spirit was wonderfully led by brother Williams. There was good cooperation and Christian spirit on the part of all.—Reporter.

SPECIAL: September 10-17, 1939 STATE MISSION EMPHASIS

It seems the larger number of our 1550 churches, 260,000 Mississippi Baptists, 600 pastors, 72 associations, 1351 Sunday Schools, 2,085 Training Unions and 1,863 W.M.U. organizations may be seen in action this State Mission Week. What a power! What an array of workers for Christ!

Brother Baldrige, Inverness, states a real program has been arranged there.

Brother Hall, Rolling Fork, called over long distance in making and announcing plans.

Brother Jones, Brookhaven, writes of their large expectations from the work of September 10-17.

Make it unanimous!

Already there are many others!

Secretary McCall attended DeSoto County Association on Wednesday of last week, at Macedonia Church. Brother McCall was pastor here when he was a student at the University. He reports a great day of fellowship and helpful discussion.

Pastor C. F. Anglin held the evangelistic meeting at Covenant Church, Choctaw Association July 27-29; four were baptized and much interest shown. At Mission, Montgomery County July 30-August 4; church greatly revived but no additions. At Antioch, Kosciusko Association, August 6-11; election week and one of the members a candidate; the church was much revived; two by baptism and 5 by letter. At Edgefield, Kosciusko Association Aug. 13-20; the church was greatly revived and three additions, one by baptism. In all the meetings Pastor Anglin preached.

Spanish Fort Church had a Vacation Bible School July 10-20, with an average attendance of 66. Pastor C. C. Carraway conducted church services every night. Fourteen joined the church on profession of faith. At the commencement 50 children received certificates. There was good cooperation by all. Miss Sarah Grantham was principal and leader of the Intermediates. Miss Emaline Burney, pianist and leader of the Junior girls. Pastor Carraway was leader of the Junior boys; Mrs. Leon Jeffries, leader of Primaries; Miss Ruth Cogan leader of Beginners, Mrs. Catherine Beeson assisting.

The Brotherhood Conference at Ridgecrest, N. C. was not only an inspiration but a revelation as well. It revealed the fact that our laymen are more interested in the ongoing of the kingdom than many thought. Under the wise leadership of our pastors, our men can be utilized as never before. It was the privilege of Jones County to render a program at this conference. Messrs. Garland Cobb, R. G. Patterson, Troy Prince, Coleman Casey and the writer were chosen to represent the Brotherhoods of Jones County, and right well did they perform that duty; presenting the facts of what had been accomplished and what could be accomplished where men have a vision of the churches and their possibilities and what men can do if organized, spiritualized and directed. With only 35% of our constituency enlisted and only 15% active, surely the harvest is ripe and awaiting laborers. Our efficient secretary, Mr. Lawson H. Cook, is doing a great work in this field. We need a thousand "Brotherhoods" in Mississippi. Yours for more Brotherhoods.—L. G. Gates.

One association meets this week: Grenada Association at Elliott, Aug. 31.

Dr. D. S. Haworth the new pastor of First Church, Vicksburg, finds the work beginning well, with a marvelous spirit of cooperation. He succeeds Pastor Rogers who left conditions favorable for advance. He anticipates excellent fellowship among the Mississippi brethren.

While pastor at Carrollton brother E. C. Farr held a meeting under a brush arbor three miles west of Carrollton. A Sunday school was organized and met on Sunday afternoons. Preaching was continued in the home of Mrs. Wiley Moore. On the first Sunday in August a one week's meeting was held and a church organized with 20 charter members. Two young men were elected deacons and eleven people were baptized.

The Southern Baptist Seminary in Louisville, Ky., will begin its eighty-first session on Sept. 12th, with a convocation of students in the assembly room in Norton Hall. Present indications point toward an unusually large student body during the coming year. The opening address is by Dr. Cornell Goerner, assistant professor of Comparative Religion and Missions; Subject: "The Present Period of Missionary History."

Dr. J. Leo Green has been appointed to the teaching staff of the Louisville Seminary. He is a Mississippian, alumnus of Mississippi College, having the doctor's degree from the Seminary. He taught Junior Hebrew last year and will continue in this with probably other classes in the Old Testament Department.

Meeting at Sylvaena, Yalobusha County just closed. Our pastor, Rev. P. F. Herring, did the preaching. It was truly a great revival. Seventeen came into the church, 13 by baptism. Not only were sinners brought to a saving knowledge of Jesus Christ, but the church members were greatly strengthened. Brother Herring certainly did his part well. He preached the Bible without fear or favor with great spiritual power.—Mrs. H. F. House.

Richland, Rankin County: Our church is happy over the revival services that have just closed. God richly blessed us in adding eleven to the church. Six for baptism, four by letter, and one on statement. How happy we were to have brother Elmer Bearden, a student of Mississippi College, to lead our singing for us. The messages were brought by the pastor. We will have our baptismal service on the afternoon of the first Sunday of September.—E. N. Patterson, Pastor.

Occasionally you hear somebody declaim against "Bibliolatry". We've been wondering what that is. We knew what idolatry is; bowing down to idols and worshiping them. But we have never seen anybody do that to a Bible. What is "Bibliolatry"? We have about come to the conclusion that it must be a word with which to scare simple souls, a sort of "bugaboo," or "ha'nt," or "rawhead and bloody bones." We have never seen anybody worship a Bible, nor have we seen anybody who claims he has seen anybody worship a Bible. But these folks who seem to scare you with a big word must have some other notion up their sleeves. Can it be that they want to prevent people from believing that the Bible is the word of God. That is the only explanation we can find. But the Bible is the word of God and Jesus said it cannot be broken. The devil is always trying to destroy faith in the word of God. But true saints will not be intimidated by a scarecrow of big words.

Sparks and Splinters

Dr. Geo. H. Crutcher, pastor of Riverside Church, Tampa, Fla., had an eight day youth revival, August 20-27.

The Baptist Witness of Florida gives first page to a likeness of Dr. Wallace R. Rogers who recently went from Vicksburg to Pensacola.

H. H. McBride of Gainesville, Texas, succeeds Dr. B. C. Land as pastor at Winnfield, La., the latter going to Quincy, Fla.

In the absence of Pastor J. W. Middleton the Editor preached for the church at Clinton Sunday morning, Aug. 20.

People do not read long articles these days. The daily papers make their editorials short. For this reason the editor makes his editorials short. Brethren, tell it to the multitude who read the Baptist Standard, but make it short or it will not be read.—Ex.

The revival meeting at Louise will be held the week following the third Sunday in September. The Reverend J. B. Smith, Ackerman, will do the preaching.—W. T. Miller.

Deacon H. S. Coleman has been called to the pastorate of Walnut Hill Church, Caddo Parish, La., which also calls for his ordination to the ministry.

Mr. Gaines Hightower came by Baptist Headquarters a few days ago. He is working in the Woman's College campaign and says that things look better now than ever.

Dr. S. H. Jones, pastor of First Church, Brookhaven, is taking a brief vacation with his family in the hills of upper South Carolina, where he was "bred and bornd."

While a prisoner in an Italian town recently a Baptist preacher won ten prisoners and the jailer to Christ. That is the sort of apostolic succession that is worth while. Paul did that about 1900 years ago.

Harry P. Dayton of Citronelle, Ala., was ordained by the Newton Church last Wednesday night. He has been for two years a ministerial student in Clarke College and will enter Mississippi College in September.

A missionary from Brazil attending the Baptist Congress in Atlanta, who knows the English of the books was puzzled when he heard somebody talking about "two bits", and another about a "Georgia peach," which turned out to be a young lady.

Dr. G. P. White has been ten years pastor at Hazlehurst. In this time 425 have been added to the church, 139 of them by baptism. Contributions have totaled \$131,342.04 of which \$15,924.46 went to missions. Average enrollment in Sunday school 370; in B.T.U. 52.

Southwestern Baptist Theological Seminary opens September 11 for her thirty-third session. Formal opening exercises will be held Friday, September 15, at which time Dr. Stewart A. Newman, of the faculty, will bring the address. The enrollment this year is anticipated to go beyond last year's residence enrollment of 657.

A copy of the 1939 Southern Baptist Convention minutes is in hand, showing the usual good work. We are sorry however that in Dr. Alldredge's report of Southern Baptist papers the circulation of the Baptist Record is given erroneously. Our circulation is well beyond the 17,000 mark, and rising.

Next week the following associations will meet: Benton at Hickory Flat, Sept. 5; Lafayette at New Prospect Church, Sept. 5; Tippah at Macedonia Church, Sept. 6; Monroe at Center Hill, Sept. 6; Yalobusha at Camp Ground, Sept. 6-7; Marshall at Holly Springs, Sept. 7; Lee at Camp Creek Church, Sept. 7-8.

Dr. Jno. D. Freeman a native of Nova Scotia but for many years Bible teacher in Furman University, Ga., has resigned his position in Furman. There has been criticism of the orthodoxy of Furman and this is the second resignation recently from this department. The trustees at a special meeting some two months ago said everything was lovely.

It was a privilege to shake hands at Ridgecrest with Dr. and Mrs. R. T. Bryan who have been missionaries in China for 52 years.

When you thank God for the privilege of living in a land of religious freedom, remember that in Russia it is a capital offense to import a Bible.

Rev. A. B. Pierce of Crystal Springs is in a two weeks' meeting at Pearlhaven. His pulpit will be supplied Sunday by brother Balleu, a student in Mississippi College.

In the absence of Pastor Daniel A. Poling from the pulpit of Grace Temple, Philadelphia, one of the supply preachers was Dr. J. N. McMillin of Louisville, Miss.

The Watchman Examiner says it is estimated that one half of the so-called Jews in Germany that are being persecuted are Christian converts and members of Protestant churches.

A letter from Prof. Chester Swor says the sight of any other paper makes him home sick for the Baptist Record. He is traveling so fast these days doing evangelistic work, it is difficult to keep up with him.

The dean emeritus of Yale Divinity School says that twenty preachers selected as outstanding pastors in America have been twenty years in their present pastorates, and that they preach the Bible, and not sociology, psychology and philosophy.

Dr. and Mrs. W. T. Lowrey spent a short while in Clinton last week. They had spent six weeks in Blue Mountain where Mrs. Lowrey taught in the summer school, and were on their way to Waco, Texas, to spend the winter with their daughter, Miss Sarah Lowrey who teaches in Baylor University.

A brother writes to ask the Editor to write an article for the Record on the question, Is it scriptural for Christian women to pray in public in the church? Fortunately Paul has saved us the need of such an article for he says (I Tim. 2:8-9) "I will that the men pray everywhere. . . In like manner that women adorn themselves in modest apparel, &c." The Bible is final in all matters of faith and practice.

Central Mississippi Baptist Pastors' Conference meets at First Church, Jackson, Sept. 11, at 9:30 a. m. The program includes: Devotional by Carey Cox; Bible Study, "Come Ye Apart," by D. A. McCall; Reports by Pastors on Evangelistic Meetings; "After the Revival What?" by A. B. Pierce; "Baptist World Alliance," by B. E. Phillips; Sermon on "Seek Ye First," by R. B. Gunter.

Do you say that you are not in favor of women being ordained to the ministry but you see no objection to their speaking in mixed public assemblies? Where do you propose to draw the line? With all the good (and there is much good) that the B.T.U. is doing, it is training young women to violate the plain command of the New Testament against women's speaking in the churches.

A new church was organized, or an old one reorganized four miles west of Lexington recently, taking the name of Oregon Baptist Church. They have eight acres of land and \$1,000 in sight for a building. They have called Dr. F. Judson Chastain of Lexington to preach for them one Sunday afternoon in each month. A brother in Lexington has generously offered to give one-half the cost of the building.

To the members of McCall Baptist Church: Because of the desire of your pastor and some of the members that our people read the Baptist Record, it is being sent to you another month. Only through the reading of our denominational paper can we keep informed about our work. Will you not help us through your financial help and your prayers to keep the paper coming?—Elton Barlow, Pastor.

Glen Allen: We had a series of meetings last week, and there was quite a bit of interest shown. Of course, we could not receive members, because there was no organization functioning. However, I took a religious census Monday and Tuesday, then had a meeting of the Baptists Thursday night. They appointed a church clerk to revise the records, also they appointed a finance committee and called me to preach twice a month.—Walter B. Price.

The pastor reports a meeting in Pleasant Grove, Lincoln County in which twelve boys were received into the church, ten of them Smiths.

What are we to think of the interest of Baptists in Christian Education when a Baptist University in the south recently realized only about ten percent of its objective in its campaign for enlargement. And how can we reconcile our advocacy of denominational schools with the fact that many denominational leaders send their sons and daughters to schools operated by other denominations, and that too when these schools are not as good as the Baptist schools.

We were amazed to see that Gene Tunney, former prize fighter and now Chairman of the Board of the American Distilling Company has been elected a member of the official board of the organization of Boy Scouts of Greater New York. Tunney is probably doing more than any one man to get favorable consideration of the liquor business by the public of America. We hope this fine patriotic organization of Boy Scouts will repudiate any such affiliation.

Soon after the announcement of the death of Dr. W. B. Bagby in Brazil, Dr. A. B. Rudd wrote of him and his wife: When this heroic couple set sail in December of 1880 on that adventurous journey to the South, there was not a Baptist missionary or a Baptist church on the Southern Continent. Today there are 125 Baptist missionaries and 600 Baptist churches with a membership of 50,000. And let us rejoice that Dr. Bagby was spared to see this marvelous development before his call came. Added to all this is his contribution of his five children, three daughters and two sons, who survive him, all of whom are engaged in mission work.

During the past four weeks I have been active in holding revivals. The week following the fourth Sunday in July found me at New Hope Church in Oktibbeha County. There were six additions, three for baptism. On the fifth Sunday in July we began the meeting at Montpelier Church of which I am pastor. Rev. A. C. Abney, Pensacola, Fla., did the preaching. There were six additions, five for baptism. I did my own preaching in the Hebron revival which began the first Sunday in this month. There were eleven additions to the church, eight by baptism. During the past week I participated in a union meeting at Cedar Bluff. There were no additions. Next week I am to preach in a meeting at Enon Church, Clay County. Join us in prayer that many souls may be saved.—W. A. Frye, Pheba, Miss.

Pastor W. E. Hellen had with him in a young people's revival Aug. 6-11 in Superior Avenue Church, Bogalusa, La., four young men from Mississippi College: Wayne Todd, Bill Drummond, Carmon Sharp, and T. C. Clark. "One of the best meetings in a long time. Our hearts were made to rejoice because of the fine way in which these young men led us. They are wonderful with young and old. In them we saw the beauty of Christ reflected, and the plus of Christian education. It made me thank God for Dr. Patterson, their Bible teacher, and the other Christian teachers there. Any church will be fortunate to have them. We are planning a similar meeting next year."

We wish we were able to send The Baptist Record to all our missionaries. If we had a surplus we should certainly do so. But we are constantly running a deficit and must depend on friends to provide subscriptions for our missionaries. We give here a list of some of them to whom the paper is going. In some cases friends have been sending them the paper. We are asking that those who wish to be of help to these will send remittance to us for their subscriptions, and we will notify the missionaries of this favor. They are Dr. H. M. Harris in China, Miss Auris Pender in China, Dr. M. N. McCall in Cuba, Rev. J. F. Ray in Japan, Miss Juanita Byrd in China, Rev. H. P. McCormick in Africa, Dr. George Green in Africa, Miss Minnie Landrum in Brazil, Mrs. Rosalie Mills Appleby in Brazil, Reading Room of Baptist Mission in Canton, China, Rev. Jno. A. Moore in Yugoslavia, Rev. Leo Eddleman in Jerusalem, Rev. J. J. Cowser in Brazil. Here's an opportunity to do a kindness and help the cause.

DR. J. F. TULL

ATTRACTIVE CHURCHES

In your article on the physical condition of churches you said the great things which in my opinion ought to be said. Since it has been a hobby of mine for some years to stress comfort and beauty in church buildings, I want to add just a few things to what you said. I would like to give

"Some Reasons For a Comfortable and Beautiful Church Building"

Regardless of how good, great or noble our lives and purposes may be, the fact remains that we are judged by our appearances. That is true of human beings; it is true also of churches.

When people fail to face the future with hopefulness and optimism then they are inclined to grow indifferent concerning their personal appearance. The same is true with churches. It is a sign of life or lack of life as the case may be whether the church house is painted or not painted.

I have learned by several cases of experience that it tends to pep up the life of a church to paint the house, correct all window deficiencies, and properly heat the building. It is not as good as a revival to give a church new momentum, but it is a good second best.

I would urge as a second reason for putting a church building in comfortable condition, and beautiful appearance, the fact that almost any congregation in the whole country is able to do that very thing. All they need is to center their attention on it, and create a desire for it. When such a movement is set in motion financial resources spring up in marvelous ways.

Another reason for doing this thing is that it can give some people a church task who otherwise would have nothing to do. In some cases it is best to have a church painted by the local congregation even though it would not be done with the same smoothness and beauty as an expert would do it. The members of the church have the joy of having done something with their own hands for their church.

As an appeal to the public it can hardly be questioned that the appearance of a church, outside and inside, plays an important role. It can not substitute for hospitality and spirituality but surely it is a great factor in bidding the public come in.

Then again, people want to be comfortable when they go to church. If window lights are out, if sashes cannot be lowered or raised, and if the house is too cold or too hot as a consequence, people will remember that and stay at home.

Brethren, let us keep our attention focused on the physical as well as spiritual condition of our churches.

—A. A. Kitchings.

AN OPPORTUNITY

The christian leadership of a state occasionally has presented a great opportunity for rendering a far-reaching service in the Master's cause. There are many persons of wealth who sincerely desire to make provision for local churches and for Christian colleges, orphanages and hospitals in their wills, but who are prevented from doing so by the Mortmain Laws of the state. The laws of no other state so discriminate against Christian churches.

Informed citizens are in favor of the adoption of the two amendments to the constitution which will be voted on November 7th. The trouble, however, is that few voters are informed and all such will either vote against the amendments or not vote at all and this is, under the law, equivalent to voting against them.

The opportunity to modify the amendments will pass on November 7th and will probably not return during the present generation. An explanation of the proposal by the pastor to his own congregation may do the thing that decides the question. Pastor, you can make the explanation in two minutes. For the sake of the cause will you not do this next Sunday and then against just before November 7th?—O. B. Taylor, Director.

B. O. B. F.

Field Representative
BRYAN SIMMONS

As we approach the Associational season the following statements and suggestions should be in order.

Statements of Facts

1. Three dormitories and the Superintendent's bungalow have been completed, the former home of the superintendent converted into a dormitory and the kitchen and dining room section of the Administration building is under construction.

2. When the Administration building is completed the half-way mark in the rebuilding program will have been reached.

3. The pledge, "No Debt, No Interest Account," has been kept.

4. The children we have are comfortably housed; but every building is full and some of them are crowded and there is little opportunity to respond to appeals in behalf of others.

5. Our grammar school building is very dilapidated and our laundry building might well be termed a fire hazard. These buildings demand immediate attention.

6. The children, the management (including the trustees) and the field representative are grateful for the accomplishments made possible by the gifts of many friends and are encouraged to believe that these and others will help to complete the program.

Some Suggestions for Carrying On

1. Continue to pray with us that God will lead some individual or family to provide a dormitory or some other building.

2. We are still seeking persons and churches who will provide for Memorial Units (\$500.00 each) in our Memorial building.

3. Continue to enlist the Sunday schools in the plan to give the offering of 'one Sunday in each month' or to give one dollar each month to the building program. One dollar each month for twelve months from every Sunday school will provide enough money for a dormitory. Pastor, superintendent, teacher, please propose this to your Sunday school.

4. A Five Hundred Club.

We have the Five Thousand Club, the One Hundred Thousand Club and other cooperative organizations in behalf of other denominational interests; but, to date, no such challenge has been thrown out in behalf of B.O.B.F. After considering prayerfully many suggestions, your field representative has decided to throw out a challenge to five hundred individuals, families, groups or churches to give or raise two dollars and fifty cents per month for twelve months for the building program. These gifts (with a little additional from other sources) would provide another dormitory. These payments could be made monthly, quarterly or at one time. A church could put such an amount in the annual budget. Some persons and churches could take two or more shares in this club. We are already sure of six such pledges. Join these and begin plans to provide the money.

Hoping to hear from many volunteers for the Five Hundred Club and from many Sunday schools pledging either a "One Sunday a Month" or a "One Dollar a Month" offering, your field representative presses on in the task to which you have called him.

Pastor W. A. Chisholm of Burke Church in Texas recently welcomed eight new members, seven by baptism in a good revival meeting. Brother Chisholm was once one of our Sunday school workers in Mississippi.

Rev. W. S. Landrum of Clinton was with brother J. E. Kinsey in a meeting in Quitman County where a church was organized and took the name of Hollywood Church. It is in a region previously badly neglected. A family of ten was found in which only one was a Christian. People were there who had not been in a church for 20 years.

The Baptists of the South sustained a distinct loss in the death of Dr. J. F. Tull who passed away August 4 at the home of his daughter at Winston-Salem, N. C., where he was visiting on his way to the Baptist World Alliance.

Dr. Tull was a native of Louisiana. He was reared in Mississippi. He was born January 15, 1868, and had spent more than half a century in the ministry. He was licensed to preach by the church at Gillsburg, Miss. He attended Gillsburg Collegiate Institute, graduated from Mississippi College and from the Southern Baptist Theological Seminary. He was a preacher of more than ordinary ability, a man of ripe knowledge of the Word was that rare spiritual insight. Ouachita College in Arkansas conferred on him the title of D.D.

He served as pastor in the states of Tennessee, Mississippi and Arkansas. He served the churches at Milan and Erin in Tennessee, Lexington, Durant, New Albany, Mt. Olive and Centerville in Mississippi; Augusta, Monticello and Highland, Arkansas.

He was a member of many of the boards in the states where he labored, and was a member of the Home Mission Board and Trustee of the Seminary at Louisville. He was for a number of years president of the Board of Trustees of the Baptist Orphans Home in Arkansas.

He married Miss Fannie Jackson of Milan, Tennessee, who was a most beautiful and efficient helper in his work. To them were born the following children who with their mother, survive him: Nelson Tull, teacher in the Little Rock schools; Mrs. Ralph A. Herring, wife of the pastor of the First Baptist Church, Winston-Salem, N. C.; Mrs. Vernon Chalphant, wife of Mr. Vernon Chalphant, pastor Methodist Church at Cotton Plant, Ark.; Mrs. Herman Westmoreland, wife of the pastor of the Main Street Baptist Church of Houston, Texas, and Rev. James Tull, student in the Louisville Seminary. He has a brother, J. P. Tull with the only sister, Mrs. J. Albritton live in Jackson, Miss. Another is Dr. S. E. Tull, well known pastor and evangelist, with N. T. Tull who has held various positions as lay worker in the denomination.

His funeral was conducted at Centerville, Miss., and his body laid to rest at Magnolia, Miss., near his old home and hard by where he began his life work. A faithful minister, trusted denominational servant and real preacher, his work will abide and his reward awaited him.

—E. K. Cox.

A PRINTER TELLS THE EDITOR
From The Baptist Standard

This editor had a new experience the other day. He and a printer were talking about evils and the duty of religious papers to oppose them. The printer, who is a Baptist, a young married man, spoke of the indecency of women's dress and expressed the opinion that nothing tends more to break down morals than the indecent exposures a man is compelled to see every day. He said that modesty in womanhood has always been supposed to be the guardian of virtue and moral conscience, but that modesty is a thing of the past. He said the editor and every other man who cares for virtue and the purity of the home and of young women ought to vigorously protest in conversation, public speech and in print against the immodesty that is seen everywhere.

That young printer is right about it. It so happened that his potest came at a time when the editor was full of disgust at what he had been seeing day after day lately. All his life he has looked up to womanhood. He has considered women much better than men, but in spite of his efforts to continue this attitude it has severely suffered lately. Many women are drinking liquor and getting drunk. Many of them show no modesty whatever. It is time for women with right ideals to reform some things. Such a reform crusade would have the support of a host of men, many of whom are young men with sweethearts, sisters or young wives.

EDITORIALS

THE HOLY SPIRIT OUR DEFENDER

Probably too little attention has been paid to the teaching of Jesus in which he promises the disciples that when they get into difficulties as a result of their loyalty to him, they will have a Defender who shall be responsible for their safety. The Holy Spirit is promised to such as these, who will enable them to present their cause effectively.

On two occasions, one described by Mark and the other by Luke, Jesus tells his disciples they are to have no anxiety on this score. Mark tells us, 13:11, "When they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit." Luke says, 12:11, "And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit will teach you in that very hour what ye ought to say."

In the times when the New Testament was written, a man could employ a lawyer, or advocate, to plead his case in person, or one who would instruct him as to the way he could best present his case in court. The Holy Spirit is our advocate, and his method is not to appear in person before the judges, but to help us in presenting our case that we shall be successful. Thus the Holy Spirit is our intercessor with the Father.

But it is not in this case presenting our cause before God, but before men that the Holy Spirit becomes our Defender.

The lesson for us is that we are not to be concerned as to how the outcome is to affect us personally. We are not even to spend time preparing to make our defense before men. We are to concern ourselves to be faithful to God under the most trying circumstances; and if our faithfulness to God brings us into conflict with the opinions of men, or into court, that need not disturb us, for the Lord, the Holy Spirit will be present with us and assume responsibility for the outcome of our case. And this he does by putting the proper spirit into our hearts and the proper words into our mouths. He will not desert us in an emergency. He will not fail us when we have striven to be faithful to Him.

Bruce: Dr. Chas. D. Johnson, head of the school of Journalism in Baylor University and chairman of the Southern Baptist Education Commission, of Waco, Texas, supplied the pulpit at the Baptist church here today at eleven o'clock, reading and discussing as his subject LOVE; reading the thirteenth chapter of First Corinthians. Dr. Johnson is here visiting his parents, Dr. and Mrs. C. A. Johnson, prominent citizens. He was born and reared in this county and held in high esteem for his manner of life and purpose of faith, and has attained greatness in the educational and journalistic field, and his visit here is of great pleasure to his great host of kindred and friends.—W. M. Shelton.

It was our privilege to work with brother J. N. Hughes and the good people of Belmont, Mississippi, in a series of revival services from August 7 through 17th. These good people, under the wise leadership of a good pastor, have completed the main part of their new church and moved in for the revival. It is indeed a most beautiful auditorium capacitated, with a few extra seats, to take care of 400 people. They plan to complete the educational part of the building as soon as they can. Good crowds, good singing, and splendid interest marked the meeting throughout, in spite of certain handicaps. The ordinance of baptism was administered to the candidates at the close of the Thursday night service in the new baptistry which was beautiful in appearance and solemn in execution. There were twenty-six additions. May the Lord lead pastor and people on to greater things.—R. B. Patterson.

SCHISMS AND HERESIES

Don't like these words? Then your controversy is with Paul. He used them. And he used them in adjacent sentences. In I Cor. 11:18-19 he said, "First of all, when ye come together in the church, I hear that divisions (schisms) exist among you; and I partly believe it. For there must also be factions (heresies) among you, that they that are approved, may be made manifest among you." Here we have put in parentheses the Greek words which Paul uses, and which our English language has adopted; "schisms" and "heresies."

Heresy is a misunderstanding or false conception of some Bible truth. It is a wrong opinion held with reference to some Christian teaching or practice. It is getting a wrong notion in your head about what the Lord teaches. This wrong notion when vigorously expressed, or constantly repeated, tends to gather around it a group of people who accept it and hold it as an article of faith and proclaim it as a truth. This grouping of those who hold to this false teaching causes a rupture, a schism, a separation from those who hold to another teaching or faith. The heresy produces the schism or split, translated "divisions" in the King James and American versions. The schism is the result of the heresy.

In the first part of this first letter to the Corinthians Paul expresses grief that there are "schisms" and "contentions" (strifes) among them. But here he says that there must be heresies among them in order that they that are approved may be made manifest among them. How can he condemn it in one place and condone it in another?

Two possible reasons: One is that in the first place the difference is caused by their preference for preachers: Paul, Apolos and Peter; a superficial matter. In the other case, it concerns the proper celebration of the Lord's supper, the real meaning. That is a matter that people ought to get straight. But mainly, as we believe, Paul's reason for condoning the divisions spoken of in the eleventh chapter, is that at least one good result follows: Those who are right may be shown to be right, and those who are wrong may be shown to be wrong. Or as Paul puts it, "That they that are approved may be made manifest among you." In other words divisions are a sort of necessary evil.

Paul was in a fight all of his life as an apostle. His fight was for the true faith of the gospel. He had to resist Peter to his face, and he had to set Barnabas straight at Antioch. He refused to yield an inch about the circumcision of Titus. A large part of his ministry was in conflict with the Judaizers. It is such a man as this who can see that heresies are for the purpose of clearing the air. If it had not been for such a condition we should never have had the epistle to the Galatians, nor much of Romans, or Philippians, or Corinthians, or possibly any one of the New Testament epistles. The truth of the Gospel came to be more clearly stated because of the controversies which raged about it.

But specifically Paul speaks not of the clearer statement of the truth by reason of these controversies; he says it took just this situation to compel the people to line up with the truth. It is not enough for the truth to be stated clearly the purpose is served only when people attach themselves to the truth, and set themselves against what is false. The final and real purpose is served only when the attitude of people is determined by the truth. They must positionize themselves. For example a person who believes in salvation by works is not saved at all. If he is trusting anything else than the promise of God and the merits of Christ he is still a lost man. He cannot be saved by Christ's atoning death if he is depending on his own good life. He cannot be saved by the blood of Christ if he is trusting to the water of baptism, whether it is one drop, or an ocean full.

The winds of controversy separate the wheat from the chaff. The setting forth of the dif-

ferences between the beliefs of various Christian denominations will draw to the truth those who love the truth. Jesus said "They that are of the truth hear my voice." John says in his first epistle, "I have not written unto you because ye know not the truth, but because ye know it, and because no lie is of the truth." The Spirit of truth in a Christian will answer to the spirit of truth in the word of God. A boil is said to be a sort of safety valve through which poisons are gotten out of the body. The fire in your stove will be choked unless there is some way of carrying off the smoke. When Jude said it was necessary for him to write to the people to contend earnestly for the faith, he had a practical moral purpose. This purpose was to produce and maintain moral purity among the adherents of the gospel. Laxity in doctrinal statement of belief makes for laxity in morals. And the people who have laid great stress on theological statements have ever been the same ones who held up a high standard of conduct.

MONEY GONE AND NO BREAD

Someone has spoken of man's life as a fever that is cooled by the touch of death. Some things in the Bible seem to justify such a conception of life as it is lived by the man of the world. Isaiah says (chapter 55), "Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not?" With the best of intentions congress and the administration in Washington may put on a spending program that lasts for ten years, or indefinitely, and at the end of a given period we are right where we started.

But what the nation undertakes on a colossal scale, many individuals are doing with the same results. Fever runs high and the patient sees visions and dreams dreams. But they are visions of a diseased brain. Men are striving after happiness and satisfaction without attaining them. We are forever chasing phantoms. Isaiah says again, chapter 29, "It shall even be as when a hungry man dreameth, and behold he eateth; but he awaketh and his soul is empty; or as when a thirsty man dreameth, and behold he drinketh; but he awaketh and behold he is faint and his soul hath appetite: so shall all the multitude of nations be that fight against mount Zion."

Suicide is the end of many who find life an illusion. There were said to be 1,000 suicides a year in the boom days of San Francisco. Life is a disappointment to a multitude of people. They start out with hope and end in disillusionment and despair. Multitudes of people are chasing shadows and never grasp the substance of things. They are deceived by appearances and live in a world of unreality. As angels see us and the world in which we live, we have no doubt that they think of us as living in a big lunatic asylum. We live in a world of false values, a topsy turvy world in which the real is unreal, and the unreal is real.

Men do not get happiness with material possessions, and yet material possessions are the chief goal of most men. All experience in the end demonstrates that joy does not consist in things but in a state of mind. Jesus said, "A man's life consisteth not in what he has, even when he has abundance." And the sermon on the mount has much to say about being free from the distraction of material things, such as dress and food. Paul says, "Set your minds on the things that are above; not on the things that are on the earth." Again it is said, "Wherefore receiving a kingdom which cannot be shaken, let us have grace." Jesus puts it this way: "Seek first the kingdom of God and his righteousness."

We have yet to take literally, accept fully and live out truly the conditions of happiness set mon on the mount. What the world needs now is a proper sense of values. Even in affairs of this world men know that to be true. A man who knows values, what a thing is worth as compared with other things makes the successful business man. A man is considered a fool who

...his money for something which is worth-
...of no real use or value. Now that is exact-
...what the Lord says about the man who
...the things of this world alone as val-
...and spends his life in acquiring them.
...said of the successful farmer whose crops
...so large that he had to build bigger barns,
...fool." "So is he that layeth up treasure
...himself and is not rich toward God." Lk.
...He that soweth to his own flesh shall of
...flesh reap corruption, and he that soweth
...the spirit shall of the spirit reap life eternal."

BR
THE KOINE
—O—

That's a word only preachers are supposed to
...But it's not a bad word; neither do preach-
...have any exclusive rights. This word koine
...two syllables with the accent on the last) is
...an adjective meaning common. Some people
...announce that word with a sort of sneer, and
...may come to have a sort of unpleasant odor
...it, but the Bible rather likes it.

The truth of the matter is that the word koine
...used to describe the very language in which
...New Testament is written. And that's what
...are talking about now, the common speech
...tongue, or language; the language of the
...people. The New Testament, the Greek New
...Testament, was written in the common tongue,
...the language of the people.

This is a very significant fact, full of mean-
...ing and instruction for all of us who preach or
...write about the New Testament. When
...first began to study "critically" the New
...Testament, we were told that the New Testa-
...ment was not written in "classic Greek." Now
...we had grown an admiration for classic
...Greek, having spent some years in working at
...We had also an admiration for the New
...Testament, and were a little jealous of it being
...written in the best style available. Somehow we
...identified "classic" with "classy".

Thank the Lord we learned better. There was
...time (the Lord forgive us) when we also wore
...long-tailed coat and a two-story silk hat. We
...that long ago, though some weak minded
...people still cleave to them. There was a time
...for we were once a sophomore) when we took
...pleasure in reeling off sonorous sentences with
...rhetorical flourishes that smelled like they had
...just come out of a barber shop, or as we once
...would have said "from the manipulations of the
...artorial artist." Thank the Lord we outgrew
...that too. That belongs to the adolescent period
...of the mind; or to the intellectual parvenu.

We are glad the New Testament was written
...in the language of the people, the language that
...everybody understood. And we are glad that
...most folks who preach and write about the New
...Testament have sense enough to do the same
...thing. It may be fortunate if they do not know
...book language. We heard of a church looking
...for a preacher. One qualification they said he
...must have; he must not know Greek; and he
...must never have been to Palestine. They were
...evidently "fed up" on these things.

Personally we would rather a man should
...know Greek; and we still think it is a helpful
...thing to have seen Palestine. But when he goes
...to talk to people, or even to write for them, he
...had better put his message in the language of
...the people; some would say, "in the language of
...the street." We are just now going through a
...period of culture (spell it with a K if you wish)
...which affects high sounding phrases. We heard
...a man say recently something about "excitation
...psychological processes." I found out he was
...talking about stirring people up to think.

Whenever you hear somebody talking about
...modern methods of presenting Bible truth, or
...proper approach to the modern mind, he's very
...apt to be getting ready to spout a mouthful of
...big words. And the hearer or reader begins to
...make himself comfortable for a nap, for some
...sort of soporific or anaesthetic will help you to
...go through with the least discomfort.

There is a language of the books and there is

a language of the people. Each has its place.
...But the gospel was meant for all the people, and
...so must be put in the language of the people.
...There are ten people who sing Dixie to where
...there is one who sings the aria of some opera,
...or what is called classical songs. The poems of
...Burns are often set to music and sung around
...the world. But we have not heard anybody
...humming songs from Browning.

Preacher, if you wish an audience and have
...a desire to save souls get down off the stilts and
...speak the language of the people around you.
...If you have anything to say say it in words
...that folks understand. "If the trumpet give an
...uncertain sound, who shall prepare himself for
...war." If the scriptures were given by inspir-
...ation from God, and were put in the language
...of the common people, the Spirit will approve
...and use that sort of speech today. "Which words
...we speak, not in words which man's wisdom
...teacheth, but which the Spirit teacheth."

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b, "Till
...I come, give attendance to reading—give
...thyself WHOLLY to them, that thy profit-
...ing may appear to ALL."

Our Motto: "Ask the people, they'll sub-
...scribe."

GOING PLACES

Gulfport:

Gulfport and the Coast section attract not only
...tourists but it seems that many pastors find
...this section an attractive vacation retreat.

With Pastor G. C. Hodge as chauffeur, we ran
...over to the meeting of the executive committee
...of the Gulf Coast Association. This association
...meets for one full day and the night before. A
...well-rounded program was prepared and they are
...looking forward to a profitable association.

Dr. Brookshire was in high gear and has plans
...to keep all his folk busy on and on.

Harrison County subscribers are listed as fol-
...lows: Long Beach 1; Biloxi 17; Mississippi City
...2; Gulfport 6 and 3 R. F. D.; Pass Christian 17;
...Hansboro 15.

Biloxi:

We found Pastor G. C. Hodge and the Biloxi
...saints in high spirits due to the refinancing of
...their church debt. The indebtedness has been re-
...duced from around \$46,000 to \$12,000. With this
...burden removed many forward moves can now
...be made that before were impossible. In fact,
...brother Hodge hopes soon to have the EF plan.

Ocean Springs:

Things at Ocean Springs are moving forward
...and progress is the word to describe all parts of
...the work under the leadership of Pastor J. F.
...Sullivan. Two of his churches have the EF plan
...and he has hopes of another.

Jackson County has subscribers listed as fol-
...lows: PASCAGOULA 162; MOSS POINT 50;
...OCEAN SPRINGS 26; ESCATAWPA 43; Gautier
...3; RED CREEK UNION 24; EAST MOSS POINT
...57; FORT BAYOU 9.

MORE PROOF OF THE PUDDING

Magnolia Church has had a gracious revival,
...the meeting lasting eight days. Pastor A. E.
...Pardue preached and Rev. Harold Selfeldt of
...Brinkley, Ark., led the singing. There were 23
...additions to the church. In the past associational
...year 66 have been added to the church; \$5,800
...given to all purposes, of which \$1200 went to
...outside causes. The Sunday school had a twenty-
...five per cent growth.

(Magnolia has the EF plan.)

Five years ago the Foreign Mission Board was
...over a million in debt. Now it is less than \$299,-
...000.

(Note that the debt reduction began when the
...Foreign Mission Board began to have a monthly
...Foreign Mission page in each of the Southern
...Baptist papers.)

A modest deacon at Bentonina says the pastor,
...Dr. Kitchings, is too modest to tell of the prog-
...ress of the work there, but it ought to be told
...to stimulate the faith of others. In one year's
...time, the house has been repainted, a special
...offering made to the Orphanage, a large in-
...crease in gifts through the Cooperative Program,
...the Baptist Record goes into more than fifty
...per cent of the homes; an every member canvass
...has been made, a church budget made for the
...new year; and the church goes from one fourth
...time to half time preaching by Dr. Kitchings for
...the new year, and all the folks happy. And why
...shouldn't they be?

(Bentonina has the EF plan.)

Dear brother Goodrich: Who said the EF plan
...wouldn't work? Well, take it from me, brother,
...it works. One month ago today Ethel church
...sent in 76 subscriptions. Yesterday the Sunday
...school superintendent announced the largest at-
...tendance in Sunday school for three years. It
...works! W. T. Darling, Blue Springs, Miss.

THE EF PLAN DOES PAY

Dear brother Goodrich: About 99% of our
...people are highly pleased with the EVERY FAM-
...ILY plan, and several shut-ins and dear old souls
...who can't get out much never lose an opportunity
...to tell me how much they appreciate and enjoy
...the Record. Cordially, J. H. Avery, pastor High-
...land Baptist Church, Meridian, Miss.

ANOTHER BOOSTER

Dear brother Goodrich: I am sending my re-
...newal for the paper that I can't do without and
...am trying to get someone else to take it. Mrs.
...W. A. Denton, New Albany, Miss.

SHE ENJOYS IT—SO WOULD OTHERS

Dear brother Goodrich: I don't want to miss
...a copy of the Record. I enjoy the dear old Bap-
...tist Record so much. Have enjoyed it since a
...tiny girl, when I used to see my little letters
...in print 60 years ago. My dear old father who
...is now 92 years old had the Record in our home.
...Mrs. C. M. White.

The Southern Baptist Handbook for 1939 has
...just arrived. Dr. Alldredge of the Sunday School
...Board is a genius at gathering facts and figures
...about Baptists. His work gets better from year
...to year. All the old features of the book which
...have proved popular and helpful are retained;
...and several new features are introduced. Among
...these you will find a survey of the musical pro-
...gram among Southern Baptists; a survey of the
...baptisms in the churches, giving the names of
...churches and pastors who have baptized one per-
...son for every ten members. They are mostly coun-
...try churches. Maps are given showing territory
...of each district association. All ordained minis-
...ters are listed. A record of the work and all our
...agencies is given. It is just the sort of informa-
...tion that any pastor cannot well do without.
...There are about 600 pages, and the book sells
...for \$1.00. We expect to comment on special fea-
...tures of the book later.

Sunday was a great day at Old Palestine
...church in Hinds County. The church is about 120
...years old; and the present building was erected
...eighty-four years ago, and is in a good state of
...preservation, except that a new roof is needed.
...We were told that 600 people could be seated in
...the church. There is still a partition indicating
...the place for negro members of the church be-
...fore the civil war. Sunday was home-coming
...day, and the people came from far and near.
...The present membership is small, but former
...members and friends made a good congregation.
...It was like the gathering of the tribes that went
...up to Jerusalem, a gathering of friends and re-
...vival of sacred memories. Pastor R. L. Wallace
...of Raymond began the revival meeting to be
...continued for several days. The editor was in-
...vited to preach morning and afternoon. He had
...years ago helped in meetings with these people
...and was glad to be with them again. Dinner
...ample for all was enjoyed by the big congrega-
...tion. The records of this church from the be-
...ginning are being preserved.

PASTORAL PROBLEMS—"THE TIME KILLER"

By Norman W. Cox

If the contents of a flit can sprayed upon "the time killer", with whom every pastor is acquainted, would do for him what it does for flies, I am afraid many preachers would be tried for murder, if they had a flit can handy each hour of the day. All of us know these folks.

In the years past, how many dozens of times have I started off with the happy anticipation of the full day that lay before me with many important and worthwhile things to be done, and just as I got going, in came a "time killer" who would ruin an hour with much talk about little. Not infrequently, I have had from one-third to two-thirds of a day completely spoiled in this way.

Many times these "time killers" are good folks. They haven't anything to do themselves, or if they have, they will not do it, and they enjoy talking to the preacher. Not a few of them are intolerable bores. The average congregation has one or more talkative "nuts" who want to occupy much of the pastor's time.

As with other things, if the average preacher will ask the Lord to guide him and develop a proper amount of patience, and use his head a bit, he can finally use it to offset "the time killers." I thank God for his great mercy to me in this respect. During the past few years they have bothered me little. I have learned a lot of honest ruses by which I can detour them, and get going at the job that ought to be done.

Unless we develop a capable defense, "the time killer" will spoil much of our work. This most of us can do, if we recognize it as a problem and set our minds on the job.

—o—

AN ETERNAL INVESTMENT

President W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

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A good friend of mine tells of investments he made on the advice of a financial expert, and now he has only some beautiful but useless and valueless lithographs. He heard of an eager and consecrated student needing help. The aid was given, and now he finds he has ever increasing and satisfying returns.

Wife and I have enjoyed beyond words such investments. We call them our "eternal investments." The conviction came while attending one of our Baptist encampments where young people were surrendering for Christian service that there are many who would be glad of such opportunities, did they but know definitely about them.

Never have we had so many applications for admission to the Baptist Bible Institute, and so often they cannot come without help. They could do so with \$25.00 per month for the eight months of the session, and some could get the balance if they had even \$15.00 or \$10.00 or \$5.00 per month. Payments can be made to suit the giver.

The name of a student can be given, young man or young woman, or the aid can be given without revealing the donor, if this is desired. It will be a privilege thus to serve these eager and capable and consecrated students and those wishing thus to make eternal and satisfying investments.

Among those who need help are the students from foreign countries and from the many nationalities about us. Then there are young people who have been turned out of home because they have become Baptists. Others can expect but little from the home people because of financial conditions, and they are willing to do any kind of work. We have gone to our limit and beyond, and must have help from others. Please let me hear from you at once, that I may send word to some anxiously waiting student.

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The pageant in Atlanta depicting modern Baptist history was written by Rev. E. A. Payne of London, England, who had worked on it for about a year.

FROM THE COOPERS IN ARGENTINA

—o—

April 12th we arrived in Buenos Aires to take up our work with the Argentine Baptist Mission. Our special work will be to teach religious education in the seminary and training school and promote Sunday school and Baptist Training Union work in the entire country. Already we are teaching an English class.

We came down on the Brazil from New York. This boat is one of the Moore and McCormack boats in the Good Neighbor Fleet. We found the passage most delightful and the crew pleasant gentlemen. Captain Sadler placed all of us under obligation to him. We recommend that you come to South America on the Moore and McCormack Line.

At about 12:30 p. m., March 24th we steamed out of New York harbor, down the Hudson River, past Ellis Island, past Liberty Island on which stands Bartholdi's Statue of Liberty holding her torch 300 feet in the air welcoming her returning sons and strangers, as well as bidding those who sail away God speed, on into the lower bay, and so into the Atlantic. We shall ever be proud of the most coveted earthly citizenship a human can possess.

Conducting services on Sunday the 26th we came to know many of the passengers on the boat. We had a very congenial group, especially those traveling tourist class of which we were a part. Two engineers and a Presbyterian missionary with their wives, a Hollander with his wife, a Russian girl who had saved money while working in New York, a Kansan and his wife (friends of our friend, Barney Thames), others on business and pleasure, along with a troupe of dancers going to Rio, and the ship's orchestra made up a very interesting and colorful group.

We crossed the equator on the ninth day out with a slight bump. The next day we became subjects of King Neptune's realm and received beautiful certificates to this effect after proper initiation which included being thrown into the swimming pool for some of us. The swimming pool was on deck, not at the side of the ship.

At Barbados, our first port call, we were met by a number of negro divers who rowed out in skiffs to dive for coins. This was most interesting. They proved to be very clever. One of their skiffs was named "May West", another "Joe Louis Monarch." A trip about the island revealed it to be one of God's garden spots. The curse of absentee ownership was revealed in the poverty of the natives who worked under managers. Great sugar cane plantations cover the island.

At Rio, where we stayed for two days, we were met by Mr. Jack Cowser and Miss Minnie Landrum. We had tea with Miss Landrum and Cafe con leche (a Brazilian drink of strong coffee with an equal part of hot milk) with brother Cowser. A trip over the city and surrounding country with Mr. Cowser opened a new world to us. We rode the cable car to the top of "Pan de Assucar" (Sugar Loaf Mountain). We ate bananas, tangerines, oranges, grapes, etc., that had just been gathered. We saw men on the streets in their pajamas, a common custom in South America.

Santos and Montevideo were interesting ports. Santos is the largest coffee market in the world. At Montevideo we were met by Mr. and Mrs. Orrick, our missionaries there, and brother Ricardo Alvarez, a friend and school mate at Louisville, who is pastor of the First Baptist Church there. We had only a short stop in Montevideo.

On reaching Buenos Aires a group of the missionaries who live in the city met us. After passing through the custom's house, which was not so difficult as we feared it would be, we went out to president Sowell's home for dinner. Afterwards Miss Ellis, one of our Alabama girls and the director of the training school, took us to the school where we lived for about ten days while we were locating a house and buying some furniture for it. We greatly enjoyed the hospitality of our hostess and the students. We are getting settled and finding our places in the

routine of the affairs in the mission. We are working on the language which is most difficult to speak correctly. To give it the characteristic Spanish and Argentine order is most difficult.

Our house is a typical Spanish house, the rooms being grouped about a central patio. We are on the second floor where we get plenty of light and fresh air. The children play on the flat roof. We have no yard. There is no provision for heat. Our winter is about as in Richmond, Virginia. We are using a kerosene heater.

Mary Beth and Bill, our two older children, are busy in the American grammar school where all morning classes are taught in Spanish while the afternoon classes are taught in English. They are adjusting beautifully to a difficult situation.

The seminary and training school are on Bolanos street in the same block (the training school is on the corner and faces Ramon L. Falcon). They have beautiful grounds which are well kept. Satsumas, lemons, and grapes grow abundantly.

May we give you our impression of the situation here? Even as in the states we see godlessness on every side. There is superstition connected with the worship in the predominant faith, Roman Catholicism. It is not uncommon to see a parade where the children of a parochial school are taking the image of a saint for a walk. On Good Friday Judas is killed in effigy. At the climax of a special ceremony a big dynamite which has a large fire cracker in it is thereby blown to bits. They all rejoice. All state functions are preceded by high mass. The constitution requires every president to be a Roman Catholic. We have not come down here to abuse or to fight these people in their faith, but to love them and to try to win them to the light of God in His Son, Jesus Christ. Some people do not think Southern Baptists should send missionaries to Catholic countries. I pray if Southern Baptists ever lose their vital personal relation with God, the Holy Spirit, and Jesus Christ as is evident on every hand here even to the casual observer, that some group who still have that vital touch with a personal God will send their missionaries to us. We shall need them.

What of the hope of our Baptist work? We must look to the future. It is utterly hopeless to think that we can ever send enough missionaries here to win this republic to Christ. It is most hopeful to think that we can through a strong seminary and training school and an adequate publishing house lay a foundation on which these who have been won can win this great republic to Christ. From such schools we must send forth the God called young people with the technical training and the enthusiastic fervor characteristic of Southern Baptists to win their native brothers to Christ. It is generally conceded that Argentina is the most advanced educationally and culturally among the Latin American republics. Thus our schools must command their respect. We must provide a literature for Sunday school and Baptist Training Union meetings and study courses that will challenge them. Pray with us to the end that we shall have these three great needs met in order to bring the light of God into the hearts of these 14,000,000 souls wandering in darkness.

To Dauphin Way Baptist Church of Mobile, Ala., our first love in the work; to Calvary Baptist Church of Jackson, Miss., our second love; but no less dear; to our own Southside Baptist Church of Montgomery, Ala., where we were pastor for over four years before coming down; and to the blessed women of Alabama in their last Woman's Missionary Union convention we extend our thanks for their substantial expressions of good will.

It is our plan to send an occasional letter which we hope will be of interest. We shall be so happy to have you request us to send you the next letter and you may do so by writing—W. Lowrey Cooper, Juan Bautista Alberdi 4590, Buenos Aires, Argentina, S. A.

—o—

Pastor R. A. Morris began a meeting at Newton Sunday, assisted by Rev. Harry L. Spencer of Ft. Worth, Texas.

Mississ

Your

"LOVE NEVER

"If my people, who humble themselves from their wickedness, and will turn their land, now desolate, into a fruitful place."—2 Chron.

The plans here are a compilation of the plans of the Southern Baptist Convention, from our Southern Baptist C. C. Minutes, p. 1340 DENOMI

Tentativ

To be discussed and churches by Omissions will be to our attention "Evangelism" Record, August Enrollment, Chr anthropy, Wors church aim at me person to

1. "Thus Sait phasis—Se and August
2. Week of B
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5. Sunda
6. Assoc

Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"If my people, which are called by My Name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. Now mine eyes shall be open, and mine ear attend unto the prayer that is made in this place."—2 Chronicles 7:14-15.

I

The plans herewith presented in this proposed Calendar of Denominational Activities for 1940 are a compilation of suggestions — from our Southwide leaders in Evangelism, from our Mississippi Baptist Advisory Committee on Evangelism, from our own department heads, from the Southern Baptist Convention Calendar (See S. B. C. Minutes, p 147), and, from your Mississippi Baptist Director of Evangelism.

II

1940 DENOMINATIONAL CALENDAR OF ACTIVITIES

Tentative and Suggestive Only

To be discussed and adopted by associations and churches by the will of the Lord.

Omissions will be corrected as items are called to our attention.

"Evangelism" major emphasis — see Baptist Record, August 3, p 3, and Aug. 10, p 6. Then, Enrollment, Christian Education, Missions, Philanthropy, Worship, Serving, Giving, etc. Every church aim at winning to Christ not less than one person to ten members!

JANUARY

1. "Thus Saith The Lord" Church Loyalty Emphasis—See Baptist Record, August 3, p 3, and August 10, p 6, (Preparation).
2. Week of Bible Study.
3. W. M. U. Institutes.
4. Put church name on church building.
5. When church building is off main thoroughfare, put up permanent signs pointing and welcoming passersby to the House of Prayer.
6. State associational Sunday school officers meeting.
7. Five Regional Evangelistic Conferences. (The last week).
8. Baptist Hundred Thousand Club.
9. Mississippi Baptist Five Thousand Club.
10. Cooperative Program.
11. Organize and strengthen Brotherhood.
12. Associational and church census.

FEBRUARY

1. "Thus Saith The Lord" Church Loyalty Emphasis.
2. Institute of Music.
3. B. T. U. State Associational officers meeting.
4. Five Regional Evangelistic Conferences. (The first week.)
5. Baptist Hundred Thousand Club.
6. Mississippi Baptist Five Thousand Club.
7. Cooperative Program.
8. Make large use of tracts of all kinds.

MARCH

1. "Thus Saith The Lord" Church Loyalty Emphasis.
2. B. T. U. study course (one of books on "Church" suggested).
3. Spring Revival.
4. Home and Foreign Mission Offering.
5. W. M. U. Week of Prayer for Home Missions, 4-8.
6. Sunday School State Convention.
7. Spring Revival.
8. State Evangelistic Conferences.
9. Mississippi Baptist Five Thousand Club.
10. The Cooperative Program.

APRIL

1. "Thus Saith The Lord" Church Loyalty Emphasis.
2. State W. M. U. Convention, 2nd-4th.
3. Sunday School Study Course.
4. Youth Week.
5. Sunday School District Conferences.
6. Associational Evangelistic Conferences.

7. Mississippi Baptist Five Thousand Club.
8. Cooperative Program.
9. Associational Simultaneous Evangelistic Revivals.

MAY

1. Spring Revival.
2. School of Missions.
3. Vacation Bible School.
4. Mississippi Baptist Five Thousand Club.
5. Hospital Day—Mother's Day.
6. Cooperative Program.

JUNE

1. Southern Baptist Convention, Baltimore, Md.
2. W. M. U. Auxiliary Camps.
3. Vacation Bible School.
4. Youth Revival.
5. B. T. U. District Associations.
6. Mississippi Baptist Five Thousand Club.
7. Christian Education Day.
8. Cooperative Program.

JULY

1. Summer Revivals.
2. Vacation Bible School.
3. Mississippi Baptist Assembly.
4. W. M. U. Auxiliary Camps.
5. Mississippi Baptist Five Thousand Club.
6. Cooperative Program.
7. Relief and Annuity—Seminaries and Training Schools.

AUGUST

1. Summer Revivals.
2. W. M. U. Auxiliary Camps.
3. Vacation Bible School.
4. B. T. U. Study Course (Mission Book).
5. Mississippi Baptist Five Thousand Club.
6. Cooperative Program.

SEPTEMBER

1. "Thus Saith The Lord" Stewardship of Substance Emphasis.
2. State Mission Week.
3. Fall Revival.
4. Enlargement Campaign.
5. Associations meet.
6. Mississippi Baptist Five Thousand Club.
7. Cooperative Program.
8. Associational Simultaneous Evangelistic Revivals.

OCTOBER

1. "Thus Saith The Lord" Stewardship of Substance Emphasis.
2. Sunday School Study Course (Methods book suggested.)
3. Associations meet.
4. Fall Revival.
5. Mississippi Baptist Five Thousand Club.
6. Cooperative Program.
7. Layman's Day—15th.

NOVEMBER

1. "Thus Saith The Lord" Stewardship of Substance Emphasis.
2. An all church Stewardship Study Course—Use Study Course books.
3. Mississippi Baptist Convention.
4. State B.T.U. Convention, 27th-29th.
5. Offering to our Orphanage.
6. Every Member Canvass.
7. Plan His work for 1941.
8. Mississippi Baptist Five Thousand Club.
9. Cooperative Program.
10. Baptist Record.

DECEMBER

1. "Thus Saith The Lord" Stewardship of Substance Emphasis.
2. Christmas with Christ in it.
3. Offering to the Poor.
4. Complete Every Member Canvass and distribution of budget envelopes.
5. Mississippi Baptist Five Thousand Club.
6. Cooperative Program.
7. W.M.U. Week of Prayer Foreign Missions.

III

BE IT RESOLVED: by.....

Association THAT we hereby heartily approve Evangelistic plans as set forth by our Southwide and State leaders, and

Further urge the churches of our Association to diligently study these plans to the end that Evangelism may receive the fullest possible emphasis in all our churches and that these plans may become operative in the fullest possible

LET'S COOPERATE

J. E. Dillard

—O—

The Southern Baptist Convention has designated September 17 as Luther Rice Memorial Day. (See S.B.C. Annual 1938, page 66.... 1939, page 29).

1. Every Sunday school is asked to tell its people about our great Baptist hero-organizer. (Special suggestions in September "Sunday School Builder" and "The Baptist Program")

2. Every Sunday school is asked to make an offering for the erection of a memorial church at the grave of Luther Rice.

3. Every Sunday school is asked to send the offering promptly and properly designated to the state mission secretary.

Send five, ten, twenty-five dollars or whatever you can; but by all means send something if it is only one dollar. Pastors, superintendents, teachers, Let's Cooperate!

—BR—

Rev. Joe Canzoneri, evangelistic singer, has some open dates for September and October; address Jackson, Miss.; Clinton Boulevard.

It is reported that Dr. J. D. Freeman, mission secretary in Tennessee has been called to Ridge-dale Church, Chattanooga. We do not know his decision.

The semiannual meeting of the Foreign Mission Board will be held in Richmond, Va., Oct. 11-12. Dr. J. D. Franks of Columbus is the Mississippi representative.

The people of Emory Baptist Church, Holmes County repainted their church house. It was a joyful task and the neat appearance of the building gladdens their hearts. The people of the community, including those of all faiths cooperated in a beautiful way.

The meeting in South Jackson closed on Thursday night of last week. Twelve were added to the church at the last service, making a membership of 54 with a number of others expected to come. Rev. Percy Cooper is the pastor of this Southside Church.

Pastor J. W. White had with him Dr. F. Judson Chastain of Lexington in a meeting at Hurricane Church near Kosciusko. The church house was filled every night. Buses brought the people from all around. By the middle of the week there were four additions. We have not heard the final results.

Dr. H. H. Muirhead has been selected to teach Missions for the coming session in Southwestern Seminary, the Chair of Missions being made vacant by the resignation of Dr. Baker James Cauthen who sailed with his family for China, August 25. Dr. Muirhead is a Texas man, a graduate of Baylor University and has his doctor's degree from Southwestern Seminary. He had been in South America for over thirty years where he worked in Pernambuco, Brazil, in the college and seminary and in recent years at the seminary in Rio.

Paul in Galatians says, "But as then he that was born after the flesh persecuted him that was born after the Spirit; so also it is now." Religious persecutors are thus revealed as children of the flesh and not children of the Spirit. Paul says that was true of the son of Hagar, the bondwoman, and it was true of Jews who persecuted Christians. It has been true all down the ages, professed Christians who persecuted Christians for the sake of their religion have proven themselves counterfeit Christians, children of the flesh. Every country in the world where Romanists have had their way others have been persecuted. It was so in Mississippi when there was a Spanish governor in Natchez. Some other denominations are guilty.

manner.

IV

The above resolution was unanimously adopted by the DeSoto County Baptist Association in regular session, August 23rd.

We urge each of the other 71 associations to consider and adopt that resolution—of course with the idea of making it operative. Thanks.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Traylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Mrs. J. H. Street, 1412 Fifth St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

THE MEANING OF SERVICE

By Lucile P. Burnett

DIRECTIONS

This Personal Service exercise is very adaptable. It may be elaborately or simply given. A reader with good clear voice gives the entire pageant pausing for suitable music, and entrance of each character.

The Spirit of Service, first to enter, should wear a robe of white cheese cloth, or drapery of a sheet. With gold crown and scepter wrapped with gold or the word, "Service," across her breast. Each character could wear robes of cheese cloth in soft shades if they want to add to its effectiveness. Violet for Sympathy, red for Courage, blue for Love, yellow for Enthusiasm, pink for Unselfishness, etc., or can use a drapery of sheets or white dresses. Or wear any dress they wish, and bear small banners or pennants with the name of the character they represent. If given in the evening, colored robes or all white dresses would add greatly to the demonstration.

The Reader is not seen, so her costume does not matter. The music is very adaptable. In some communities musical talent varies, but music very soft and sweet should accompany the pageant throughout. As the characters enter, they should form a semi-circle and join hands, Love being the central figure.

Music suggested for the pageant is "Schubert's Serenade" or "Meditation." Any music sweet and low would answer. Suggested hymns to be used between the entrance of the characters are: "O, Master, Let Me Walk with Thee," "I Shall Not Pass This Way Again," "Rescue the Perishing," "Others," "Throw Out the Life-line," "Let Others See Jesus in You," "Living for Jesus," "Jesus Calls Us." The person putting on the pageant may desire upon the music that she can have. If good singing is not to be had, then use organ or piano music.

With this demonstration use as devotional, Matthew 25.

Reader: I am the Spirit of Service. When men have lost their way and hearts have become saddened and discouraged, mine is the beautiful privilege of leading them back into the sunlight of God's presence. No sweeter task was ever given than that of cheering and comforting those about us. "They serve God well who serve His creatures well." The call for service comes loud and strong today. So many are not hearing the message of Jesus Christ. They must be won back, and through Christian service—Personal Service. But what, you ask, is true Service. So much of it is not real service. Much is involved in Service, and many traits of character are needed in rendering acceptable service to our Lord. I have called Service's handmaidens to tell you the Meaning of Service. (Soft Music.) (First woman steps forward—Service.)

Service is making Christ known in your community—through your acts of kindness and mercy. Lifting up the discouraged, strengthening the weak, making life sweeter and better. Forgetting one's self for others. The first thing needed is Love for Service.

(Second woman—"Love") Love must fill every heart who enters Christian service.

"God shows us Love's great way
And lead us day by day
To Love's great ends.
Oh, may our country be
One shelter for the free
One house of friends."

(Third woman—"Prayer") We can help people best by praying for them.

"My child, if thou wouldst serve me,
I give thee Service rare
Be thou as Watchmen
Stationed at the mercy seat of Prayer."

("Sweet Hour of Prayer" played softly, or Garden of Prayer.")

(Fourth woman—Sympathy) Sympathy goes hand in hand with Love. "Your pain in my heart" is sympathy. It is a lovely thing to enter into people's sorrows and distresses sympathetically. Many a heart is won by means of the "sympathizing tear" and word.

"If I can stop one heart from breaking,
I shall not live in vain.
If I can cease one life the aching
Or cool one pain
Or help one fainting robin
I shall not live in vain."

(Living for Jesus—3rd verse if sung.)

(Fifth woman—Understanding) To help people, one must understand them, their environment, their difficulties. Often much pain could be avoided if people only understood. How little we do understand. What heart aches! What sad mistakes we might avoid!

"God teach me not to say 'She should'
Or 'should not' do something
How can I know the whole of some one else's
sorrowing?

And seeing only part of it
How can I be the judge
Bent, perhaps, by some one else
Who holds a petty grudge.
God help me blamelessly to live
And generously too
And help me always to be fair
And tolerant and true."

(Sixth woman—Courage) It takes a great deal of courage some times to serve the Master. There are discouragements that make us faint of heart and ready to stop. The red blood of courage is needed in personal service.

"Help me to know the inmost hearts of those
for whom I care

Their secret wishes, all the loads they bear
That I may add my courage to their own
May I make lonely folks feel less alone
And happier ones a little happier yet."

(Song, "Rescue the Perishing.")

(Seventh woman—Cheerfulness) Service is the high art of living and few among us, it must be confessed, have learned its rudiments. We too often offend by offering our cup of cold water in a grudging spirit. We frown and grumble about the "no-account people" who do not try to help themselves. We render some trifling service in the line of our duty and manage to give the impression "that if it weren't for us" . . . Service must wear the guise of cheer and happiness. The world has enough of sorrow and bitterness. Would you have your name written in the hearts of people? Then serve them gladly, happily. (Song, "Joy Bells Ringing in the Heart").

(Eighth woman—Tact) No other quality, perhaps, is so important as saying the right word in the right place. Frequently a fine bit of service is marred by actions and words that hurt and harm.

"If I knew you and you knew me, if both could
clearly see

And with an inner sight divine the moaning of
your heart and mine
I'm sure we would differ less and clasp our
hands in friendliness
Our thoughts would pleasantly agree if I knew
you and you knew me."

(Ninth woman—Enthusiasm) Believing that service "In His Name" is the greatest thing we

can do and telling the world that the work is worthwhile and glorious! In the business world Enthusiasm counts for a very great deal. It has a great selling quality. So, in like way, we may sell religion to those about us. Perhaps the reason the unsaved are not brought to Christ is because of our apathy, our lack of zeal. We are enthusiastic over our clubs. Why not be enthusiastic about our service?

(Tenth woman—Unselfishness) We can not be selfish and serve. We must put aside our own plans and desires. It is not easy to be unselfish but if we walk in His footsteps we must forget self. How little our Lord thought of Himself as He ministered to the hungry, the needy, the lost. "Bear ye one another's burdens and so fulfill the law of Christ. For the Son of Man came not to be ministered unto, but to minister."

"O God, make us kindly in thought, gentle in mood, generous in deed. Teach us it is better to give than to receive, better to forget ourselves than to put ourselves forward, better to minister than to be ministered unto." (The song, "Others" sung softly.)

As we have thought of the meaning of Service today, may we resolve in our hearts to render better service, and may each of our hearts offer this prayer, "O thou Christ of Galilee who didst go into the homes and hearts of many folks and kindled there a light which has burned throughout the centuries, make us a humble sharer of Thy Glory and Goodness, so that we may find a purpose and meaning in our lives. Teach me to speak and act that I may cheer and help men. Grant me love for all that I may everywhere see thy children and heed their cries. Amen."

First woman, Service recites this, moving to center of group:

"I will build my House of Happiness
Of the hours that come to me
And will weight each one with kindly deeds
To give security.
For when I trusted other hands
To guard my castles fair,
The while I dreamed, their loneliness
Soon vanished into air
And now I know if one would own
A House of Happiness
Each shining hour must be employed
To strengthen and to bless."

("Jesus Calls Us," three verses.)

—o—
Would you be strong
To lift the load
Of those bowed down?
Touch hands with Christ
For blessed strength
To call your own.
Touch hands with Him
And doubt is past;
Joy fills the soul;
The cloud is rife
The sun shines through
On life made whole
Clasp hands with man
Who needs your love
In barren soul;
In mystic power
To bless and save,
Love will unfold.
Bind Heaven to earth
With love's strong chord.
It is His plan
The riches of
The mercy seat
To shed on man.

Personal Service—Mrs. Geo. McMillan, Okla.

Thursday, August 31, 1939

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
BoardBaptist Building
Jackson, Mississippi
D. A. McCall, Cor. Secretary
P. L. Lipsey, EditorA. L. Goodrich, Cir. Manager
Subscription: \$1.50 a year, payable in
advance.Entered as second-class matter, April 4,
1911, at the Post Office at Jackson, Mis-
sissippi, under the Act of October 3, 1911.RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
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form of resolutions of 100 words, and mar-
riage notices of 25 words inserted free. All
other notices will cost one cent a
word, which must accompany the notice.Our Advertising Department is in charge
of Jacobs List, Inc., Clinton, S. C. Soli-
citing Offices: E. L. Gould, Manager, New
York Office, 40 Worth Street, New York,
N. Y.; J. Archie Willis, 162 E. Ohio Street,
Chicago, Ill.; Geo. F. Dillon and Julian A.
Kirk, 500 National Fidelity Life Building,
Kansas City, Mo.; G. H. Ligon, 421 Bilt-
more Ave., Asheville, N. C.; J. W. Ligon,
29 Park Drive, N. E., Atlanta, Ga.THE SOVEREIGNTY OF GOD
AND THE RESPONSIBILITY
OF MANIt is clearly set forth in the writ-
ings of the apostle Paul that God
foreordained and predestinated be-
fore the foundation of the world
certain chosen people according to
the purpose of His own will. (See
Eph. 1.)Also, it is the purpose of God
for the elect to be saved just like
everybody else: "Through sancti-
fication of the Spirit and belief of
the truth." (II Thess. 2:13.) Who
are the elect; and for what purpose
were they chosen? They are those
that God foreknew and predestinat-
ed to fit into His purpose of re-
demption, as co-workers. They are
a "nucleus" around which the mul-
titudes gather to hear the word of
God. They are few in number and
are referred to as "A remnant ac-
cording to the election of grace"
(Rom. 11:5) But, what about the
multitudes who were not in the
original covenant of election; can
they also be saved?But before I answer the ques-
tion let me also say this: God
never said anything that was cal-
culated to deceive people, but to
enlighten them. And when He said:
"For God sent not His Son into the
world to condemn the world; but
that the world through Him might
be saved," He meant just what He
said, and said just what He meant.
And when the Lord Jesus looked out
over Jerusalem and wept and said:
"Ye would not," He did not feign
grief. And the "would not" placed
the responsibility on them. The
fact is, they could have repented
but "would not."In the first twelve verses of the
first chapter of Ephesians Paul
shows how "the elect" received
forgiveness of sins, were redeem-
ed by the blood of Christ, and saved
by grace, just like anybody else;
associating himself with them by
using the pronoun "we" and "us,"
and the twelfth verse says: "That
we should be to the praise of His
glory, who first trusted in Christ."
And then he turns to the "whoso-
ever," by changing the pronoun to
"ye"; beginning with the thirteenth
verse and says: "In whom ye also
trusted." And goes on to show thatthey were saved just like the elect
were: by hearing the gospel, trust-
ing in Christ and receiving the Holy
Spirit.Now we turn to the sixth chap-
ter of John and we find God's will
revealed in two clauses: the first
clause of His will is found in the
39th verse, covering the elect and
reads as follows: "And this is the
Father's will which hath sent me,
that of all which He hath given me
I should loose nothing, but should
raise it up again at the last day." And then in the 40th verse we find
the second clause of His will which
covers the whole human race, elect
and all, and reads thus: "And this
is the will of Him that sent me,
that every one which seeth the Son,
and believeth on Him, may have
everlasting life: and I will raise
him up at the last day." It is true
that, "no man cometh unto me,"
saith the Lord Jesus, "except the
Father which hath sent me draw
him." And it is also true that the
Father draws men by the power of
the Holy Spirit preparing their
hearts for the reception of the
gospel, just as the ground
was prepared for the seed in
the parable of the sower. But it
is not done by some weird feeling,
produced by the Holy Spirit inde-
pendent of any agency—as some
think. Because the Holy Spirit re-
proves the world of sin, "because
they believe not on me," saith the
Lord Jesus. The drawing to our
Lord Jesus Christ, by the Holy
Spirit, is done through the word,
received into the heart, through the
ear or eye.The doctrine of total depravity
has gone to seed in some theories:
for there are people who believe
that men who are dead in tres-
passes and in sins are incapable
of hearing the word of God until
the Spirit of God enters into them
—independent of any agency—be-
getting or quickening into life. If
that was true then none could be
saved except the elect. And if that
was true, then a man could have
life without the knowledge of Christ
—which is impossible; for remem-
ber the word says: "He that hath
the Son hath life; and he that hath
not the Son of God hath not life."
(I John 5:12) And how do we have
the Son? By knowledge of Him, for
He said himself: "And this is life
eternal, that they might know thee
the only true God, and Jesus Christ
whom thou hast sent." (John 17:3.)
But that is a fake conception of de-
pravity and also of the work of the
Holy Spirit.Let's see about that: It's true that
an unsaved sinner is dead in tres-
passes and in sins: but how is he
dead? His body is not dead, else
his heart could not beat, and he
could not breathe. His soul is not
dead, else he would not be capable
of emotional feelings such as love
and hate, joy and sorrow, etc. His
spirit is not dead else he could not
think, reason, meditate, ponder and
have God-consciousness.So, with his body, soul, and spirit
alive, then in what sense is he dead?
He is dead in one sense only, and
that is, he is dead to righteousness.
He is alienated from God because
he has trespassed; and not having
power to atone for his own sin, thus
he is unable to render any act ofrighteousness to appease the wrath
of God. (Cain tried it.) Therefore,
he is dead in trespass and in sin
and he is dead to righteousness. He
is absolutely helpless within him-
self. It was in the same sense that
the widows were dead while they
lived, that Paul referred to in
I Tim. 5:6: "But she that liveth in
pleasure is dead while she liveth."It is true that some people are
spiritually blind and deaf, and so
hardened that they will not hear
the gospel call. But God is not the
cause of it. And this is the con-
demnation that light is come into
the world, and men loved darkness
rather than light, because their
deeds were evil." (John 3:19.)And so, men are lost, not be-
cause they can not be saved, but
because they will not be saved. "For
God so loved the world, that He
gave His only begotten Son, that
whosoever believeth in Him should
not perish, but have everlasting
life. For God sent not His Son into
the world to condemn the world;
but that the world through Him
might be saved."

J. E. Heath.

Duck Hill, Miss.

ECCLESIA

By T. A. J. Beasley

Our word church is not a trans-
lation of the Greek word ecclesia
at all. After the Reformation in
Europe the great state churches of
Europe and Scotland began to look
upon ecclesia as a great provincial
or universal institution. Hence we
find the word ecclesia being trans-
lated by the German word "kirche,"
the Scottish word "kirk" and the
English word "church." The Greek
word ecclesia never means kirk, or
Kirche, or church in the sense of a
house with a congregation in it or a
whole province of people. But it al-
ways means a congregation or an
assembly. When the authorized ver-
sion of 1611 was brought out King
James of England forbade the
translation of the word "ecclesia,"
"congregation." The reason for this
was that the king's so-called church
was not a congregation, but was
looked upon as a national institu-
tion. A state church. The word
church comes from kurios, which
means lords. Ecclesia never means
lords. Thus we see what havoc a
false, forced translation by a wick-
ed king has wrought in the reli-
gious world.There is no such thing in the
New Testament as a church com-
mensurate with a province, or state
or nation.There is no such thing today as
the Baptist church as commensur-
ate with the county, state, nation
or the world. Every Baptist church
is a separate organization with
Christ as its head and sole law-
giver and the New Testament as
its Law.As to the local idea of "ecclesia"
we have the testimony of Jesus
himself. Christ never used the term
as meaning a universal assembly. He
never speaks of it as provincial. He
always uses it as a local society of
Christians or children of God. Christ
uses the term ecclesia 22
times in the New Testament. Three
times in Matthew and 19 times in
the Revelation of John. He neveruses the word "ecclesia" in any
sense but that of a building or local
society. The use of this word by
our Lord certainly settles its mean-
ing once and for all."Ecclesia" is used 116 times in
the New Testament. It is used once
for the assembly of Israel, three
times as a secular assembly and
112 times as the executive or visible
organization for the propagation of
the gospel throughout the whole
world. This "ecclesia" as a local or-
ganization, in cooperation with oth-
er like organizations, is commanded
to make disciples, baptise them and
instruct them in the commandments
of the Lord.The so-called invisible church,
and the universal church of the
theologians are entirely unknown
to the New Testament. As far as
we have been able to learn from
the writings of the world's lead-
ing Greek scholars, the term
"ecclesia" is never used either in
New Testament or classical Greek
of a class of unassembled or un-
assembling persons.The New Testament church is a
local body and each one of these
local bodies is a body of Christ.

TUNICA

Beginning Sept. 10th and run-
ning through the 17th we are to
have Dr. J. B. Lawrence of Atlanta
and brother Harry Beckman of
Owensboro, Ky., with us in our
evangelistic campaign. We covet a
share in your petitions to the
Heavenly Father on behalf of His
work in these parts.

D. L. Sturgis, Pastor.

The Salem Baptist Church held a
Daily Vacation Bible school July
17th to the 21st. Miss Ruby Garden
Williams was the principal with
eight teachers and an average of
41 members. The church held its
annual revival meeting August 13th
to the 18th. Our pastor, brother R.
A. Langley, preached and brother
Owen Williams, Jr., of Utica, led
the singing. We received three ad-
ditions for baptism.Clarke College, Newton, will open
the thirty-second session Sept. 4,
with the promise of a good enrol-
ment. Public opening at 7:30 p. m.
New members of the faculty are
Mrs. H. C. Cox of Jackson, Tenn.,
Miss Delta Armstrong of Spring-
field, Mo., and Mrs. Kathryn Miley
of Newton. Mrs. Cox returns to
Clarks after teaching in Union Uni-
versity. Miss Armstrong has the
M. A. degree from Stetson. Miss
Miley will be Dean of Women. She
was graduated from Clarke and
Mississippi Colleges, and last year
was student secretary of Jones
County Junior College at Ellisville.O'Reilly and Murphy were looking
in a cake-shop window."What's that bowl of water there
for?" asked O'Reilly."That's for the flies to wash
their feet in before they walk on
the buns," replied Murphy.

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Sunday School Lesson

Prepared by
By BRACEY CAMPBELL

Lesson for Sunday, Sept. 3, 1939
ISAIAH: THE MAN WHOSE LIPS
GOD CLEANSED

Text: Isaiah 6:1-13

I. Vista.

It lengthens down the path of the past for 2694 years. At that far off boundary stands the temple in Jerusalem, somewhere near it a grave, "In the field of burial which belonged to the Kings," and all about in every direction the farms and fruits and firesides of a prosperous and proud people. The palace and retinue of the King were never before so splendid, the brave men never so valiant and numerous, the army never so strong, well disciplined and equipped.

In the midst of all these a young man of noble birth and princely breeding destined to stand for sixty years the most eloquent advocate that ever plead for God with the single exception of His incarnate Son. The prophet Isaiah was superbly equipped for his tremendous task. No one certainly knows how old the young court preacher was. "In the year that King Uzziah died." One may know that he was sensitive of soul and thoroughly cultured in the wisdom of his people and the knowledge of the word of God. Living as he did in the midst of prosperous Judea in the most glorious period of its history he, no doubt, seemed to see the years of prosperity and national growth stretch out in never ending line. Then suddenly the King died or, as someone suggests, he was smitten with leprosy so that he died to the exercise of the Kingly function. The whole nation was plunged into perplexity and young Isaiah into a state closely bordering upon despair. One day he turned his footsteps to the temple where God was waiting to make him prince of all the prophets.

II. Vision, vs. 1-13.

The vision includes the whole lesson text in the description.

1. A vision of the holiness of God, vs. 1-4. Of course Isaiah did not see the very presence of God. "No man hath seen God at any time." But you may be very sure that this appearance was glorious beyond the human heart's imagining. The skirt ("train") of his mantle filling the temple, the cherubim standing above, and all other attendant circumstances were meant to impress Isaiah with the holiness of God. There was the song of the cherubim repeating the words "Holy, Holy, Holy," as though they chanted, "Holy Father, Holy Son, Holy Spirit." And as the angelic singers chanted, the foundations underfoot trembled and a silvery cloud of smoke as of burning incense filled the house.

2. A vision of personal sin, vs. 5. How did Isaiah get this? The Lord did not bid him look at himself. He simply saw the holiness of the Lord and the vision of his personal unholiness and uncleanness steeped His soul in shadows deep

and dark. It is ever thus when men see God. The man who thinks himself to be good needs but to see the goodness of God. Let him see the goodness and holiness and purity of God, just once, and he immediately becomes conscious of his own lack.

3. A vision of need, vs. 5. "How shall my lack be met, my need supplied?" Isaiah might well have said. There may or may not have been in his heart a faint hope that he might still receive cleansing. He could at least cry out of the depth of his need that he was undone and unclean. His eyes had seen that which it is unlawful for unclean eyes to see.

4. A vision of cleansing, vs. 6. There flew a seraph who grasped the tongs of the altar and with the tongs lifted a hot glow-stone and brought it where Isaiah stood. He touched Isaiah's lips with the glow-stone and said (v. 7.) "Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin forgiven." This of course was a symbolic cleansing. It symbolized a state of grace into which Isaiah's heart had entered when, out of a felt need of forgiveness he turned into repentance to God. Here as everywhere God forgave and cleansed the heart which looked to Him in consciousness of his purity and its own need, the heart which looks faithfully to him.

III. Voice, vs. 8.

"Whom shall I send, and who will go for us?" This was the challenge of the Lord to the young prophet whose lips had now been cleansed. You can see how fitting and proper it was that the symbol of his cleansing should have been performed upon his lips. It is out of the mouth, through the lips that the heart speaketh. When men are unclean they are unclean of lips; and when men's lips are profane, vulgar, vicious, their hearts are unclean, vulgar and viscious. When a man's heart is clean, pure, wholesome, his lips will be clean. Isaiah had to speak for God and the lips that speak for God should be clean lips. Men cannot see the state of the heart, but men do hear the fruit of the lips and, by the fruit of the lips, they judge the character of the root of the heart. So when Isaiah's lips were cleansed in symbol of the forgiveness of his sin there came the voice of God that called. Thus it always is: God calls cleansed men to his service and you may be very sure that into some form of his service he calls every man whose iniquity is taken away and whose impurity is cleansed.

IV. Vow, vs. 8.

"Here am I; send me." This is the response of the saved soul. The votive offering of the cleansed heart, the dedication of pure lips. God calls cleansed men and men who are cleansed, really cleansed, mark you, are responsive to that call. I mean that you may formulate a rule that saved men serve when God's summons comes; and God does always summons cleansed men into his service. There is no such creature on land or sea as a saved man whom God has not summoned into his service. Has God saved you, brother? Are you serving Him? No? Well, if you are not, not serv-

ing Him in any way. If you are idle of hand in His work, idle of head, among his thinkers, idle of tongue among those who talk of him, it is all because you need to have your sin forgiven and your iniquity taken away. Mark well Isaiah's quick response, "Here am I; send me." That was the simple form of a vow to which this princely prophet was to remain constant through sixty circling years of thankless labor for God.

V. Vocation, vs. 9-13.

As I write these words, two gentlemen here in Mississippi are doing their dead level best to please the largest possible number of people and each of them is hoping to be able to please a larger number than the other pleases. When you read these words the question of which of them pleased the larger number of the people of Mississippi will have been answered by the ballots of the people of Mississippi, and the one of those gentlemen who has pleased the larger number will ever afterwards consider himself to have been very fortunate in this.

Isaiah was not sent to please the people: Rather what he had to say was to be to them very displeasing. He was to prophesy the coming of distance and his every prophecy was destined further to harden the hearts of his hearers. He was to tell them the truth and they were to revel against his every utterance of it, with the result that their hearts should grow constantly more callous.

—BR—

PROSPECTIVE MUSIC AND RELIGIOUS EDUCATION DIRECTORS

I. E. Reynolds

—O—

As never before, calls are coming from the churches for music and religious educational directors. In fact, the demand is greater than the supply for young men and women who are God-called, with pleasing personalities, and well prepared for the task. The overwhelming majority of these calls are for combination workers, who must be capable of handling more than one type of job, usually the music and religious education. Especially is this true in respect to men. The calls for women are for those who are able to play the piano and organ, direct the choir, combined with stenographic or church secretarial work, church visitor or some phase of religious education. The day of employed amateur church workers is about over. There are certain qualifications which these young men and women must measure up to if they expect to succeed in the fullest way and prove satisfactory to the churches; viz:

God-called and consecrated Christians.

Not less than junior college literary education, a bachelor's degree, if possible.

A degree in Sacred Music and a degree in Religious Education. Exceptional ability as a singer or accompanist.

At least two years of practical experience in their chosen field of activity.

A love for work, forgetting hours, or salary. Stay on the job.

Know how to meet people and how to work with them. Be congenial, courteous and kind, yet positive in a nice way.

Ability to make plans and carry them to completion.

Personality is necessary in all public activities and is no less so in Christian service. This should be given serious attention on the part of any person who aspires to a place of Christian leadership.

Ideals largely determine success regardless of natural endowments or preparation. High ideals mean service on a high plane; low ideals mean the opposite.

Make a success of his own position before trying to take over the work of the pastor or some other person.

Do not flirt with other positions or calls. There are problems in every church. You may "jump from the frying pan into the fire." Be ethical always.

Remember that every church employee is under obligation to comply with the wishes of the pastor and church. He should be a true servant regardless of his own convictions as to how the work should be done. If he cannot, he should resign rather than disrupt the church, which is larger than any individual.

Any man or woman who presumes to fill any two or more positions should be equally well prepared and efficient in each, giving of his time and efforts in the proper proportion. If he does not, he injures his own reputation. He misrepresents his particular field of service and brings criticism upon the agencies that had a part in his training and is untrue to his Lord who has called him into His service. If he is well prepared and efficient as a church musician, with only practical experience in religious education, he should not accept the combination directorship, taking only the music work. If one is fully prepared as a religious education director, with only practical experience in music, he has no right to accept the music directorship. This is one of the gravest problems we are facing and one of the greatest hindrances to a well-balanced program in many of our churches.

We are fast moving in the direction of the "survival of the fittest." Be wise and make the best possible preparation for your life's calling in Christian service. Do not presume to offer your Lord a service with less preparation than the preparation you would make for some profession in the secular realm of activity. Give Him your best.

—BR—

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Sunday School

E. C. WILLIAMS
JOHN A. FARR
MISS RUBY TAYLOR

September

We are not here to teach the doctrine of election, but of the Bible, but of the teachers for the church, October first.

The new Sunday school begins then, there are officers must be in order to begin at the first.

How should the best method is to have a number of from three to five to be interested in the school, which, of course, has meeting, namely, prayer.

This matter and teachers is tremendous we will make first. Of prayer in the right way are to direct to many people.

After prayer work of going, filled, and the roll and careful place the person. This is done at general meetings then the ones personally with them of the tee and secretary. This place is filled definitely which they the committee.

After these three enlist—the and read the regular work session, and by the church.

Thus, there have been which is to do, since sets it off and magnification of the workers, or great Sunday.

It is not schools, now. It is a set of off does mean elected.

The most fronting one of officers a lem is no the office these do usually a very large The first and elect

Thursday, August 31, 1939

Sunday School Dept.

E. C. WILLIAMS, SECRETARY
JOHN A. FARMER, ASSOCIATE
MISS RUBY TAYLOR, ELEMENTARY SECY.

September—Election

We are not here speaking of the doctrine of election taught in the Bible, but of the election of officers and teachers for the Sunday school for the church year that begins October first.

The new Sunday school year begins then, therefore, the teachers and officers must be elected in September in order to be ready to begin at the proper time—October first.

How should this be done? By far the best method yet found for this is to have a nominating committee of from three to five members, and these to be people who are vitally interested in the progress and work of the school. This committee, which, of course, includes the pastor, has meetings, as many as necessary, for three vital things, namely, prayer, selection, enlistment.

This matter of getting officers and teachers for a Sunday school is tremendously important. Surely, we will make it a matter of prayer first. Of prayer that God may lead in the right selections of those who are to direct and teach the Word to many people.

After prayer, there will be the work of going over all places to be filled, and then taking the church roll and carefully selecting for each place the person best suited for it. This is done—possibly needing several meetings of the committee—and then the ones selected are seen personally with a view of acquainting them of the action of the committee and securing their consent to serve. This is continued until every place is filled and the chosen ones definitely committed to the task to which they have been selected by the committee.

After the committee has done these three things—pray, select, enlist—the entire report is brought and read before the church at a regular worship service or business session, and action is then taken by the church.

Thus, the officers and teachers have been elected by the church, which is the eminently proper thing to do, since it is church work. It sets it off as church work surely, and magnifies it all in the estimation of the workers. They are church workers, officers and teachers of a great Sunday school.

It is now September, so let all schools do this important thing now. It does not mean that each year a school has an entirely new set of officers and teachers, but it does mean that they are newly elected.

The most important matter confronting any Sunday school, is the one of selecting and enlisting its officers and teachers. The big problem is not the pupil problem, but the officer and teacher problem. If these do their part, the other naturally and logically follows to a very large degree.

The first one selected, enlisted, and elected is the general superin-

A MESSAGE OF SORROW FROM OUR BAPTIST HOSPITAL

Last Saturday morning, before the day dawn, while a terrific rain-fall was blackening the earth, stark tragedy hit our Hospital with unspeakable force. Dr. Frank Hagaman, widely known surgeon, crashed into a bridge railing near Canton and was crushed to death. He was on his way to Kosciusko to perform an operation. Passersby discovered the wrecked car and an ambulance brought the body to Jackson, reaching here around 6:40 o'clock.

All evidence seemed to prove he was killed instantly.

Of all the staff of our physicians and surgeons, I doubt not that the going of Dr. Hagaman brought the greatest shock. His sole aim seemed to be the building up of life. Others had at times some form of interest or entertainment. He had just this one: the healing of the sick. He lived only to serve in the capacity of a physician. For this cause, we find it most difficult to realize that he himself is dead. He saved others, by the thousands; himself he could not save.

Though a great physician and surgeon he was also a great humanitarian. It was not from a scientific standpoint he loved his profession; but because he loved humanity.

A fellow physician said of him, "I never heard him use the term, 'a charity case' because he never recognized a patient as an object of charity. Yet he did more charity than the rest of us put together."

He was a Presbyterian by conviction and inheritance. While he made no boast of his religion there are those who knew him as a man of prayer. Of certain patients he would say in his quiet way to one he trusted, "We must pray specially for this one today."

His tender care for his suffering ones drew men and women, little children and aged ones close to him in spirit. His vast funeral cortege spoke in silence louder than words of their love and their loss. Amidst the vast throng were some that were touchingly tender in the expressions of their sorrow. A father and mother, with three little children, all knowing the throes of poverty, had walked miles to be present. Each of the children had been afflicted with club feet. Our own brother Dan Moulder, after holding his morning service, had driven nearly 90 miles to pay his respects at the home and the cemetery. Then went back to deliver his message to the evening congregation.

His passing is indeed a crushing blow to the Hospital, the city, and the entire state. But while our hearts ache with unspeakable sorrow, we rejoice beyond expression that one has gone out from our midst, bearing the banner of the Cross, proving to his associates what a power a Christian physician may be in life, in death, in time of eternity.

Margaret McRae Lackey.

tendent. Then he becomes a member of the committee to help get the others.

September—Election!

WESSON

The new B.S.U. secretary for the Baptist work at Copiah-Lincoln Jr. College, James Fairchild, is working full time preparing for the coming of the students now in a few days. He is making arrangements to receive them at the college and at the church. He is also writing letters to the students of last year and to the new students who will be here for the first time, informing them of the nature and purpose of the B.S.U. work.

The B.S.U. student officers elected at the close of last session for this session are also busy. They are seeking to make as many contacts as possible with new students and are planning to begin the year's work in a way that becomes Christian students who love the Baptist cause.

We are also seeking to contact the pastors and churches in our surrounding associations, for it is to them that we must look for a large part of the support for our work. It is too large a task for the local church to perform alone. She, however, is going to do her part nobly.

Wesson Baptist Church has had the best summer she has had for years. We have been engaged in B.T.U. and Sunday school training schools, a splendid Vacation Bible school and the best revival meeting we have had in years. The attendance in Sunday school has been from twenty to twenty-five more this summer than it was last summer.

In our revival meeting Doctor W. L. Holcomb, of Prentiss, did the preaching; Rev. T. E. Williams of Meridian led the singing and Rev. Ben Seitz, of McComb, led the young people's work. There were twenty-two additions to the church, nine by baptism.

We shall appreciate your interest and prayers.—Mark Lowry, Pastor.

UNION RIDGE DAILY VACATION BIBLE SCHOOL

The Union Ridge Baptist Church sponsored a D. V. B. S., which began the 14th of August and closed the 18th. We enrolled eighty-nine members and had an average attendance of forty-two. The attendance would have been much better if a number of the children had not been in school.

Both Baptists and Methodists worship in the same church, and both attended the school. There was a fine spirit of fellowship and cooperation existing among the members of the two churches. This was our first Bible school here, and we feel that it was in every way successful. We liked it so well that we plan to have another one next year.

The faculty was composed of local members with the exception of brother Kelva Moore, who conducted the school.

On Friday all brought lunch and we had a picnic; and on Friday night the commencement exercises were held. Everyone worked hard and enjoyed a great blessing from the school. We are praying that brother Moore can be back and hold another one next year.—Golden Sones, C. C., Lena, R. 1.



Dr. Annie Middleton who will be professor of French at Blue Mountain College next session.

THREE GRACIOUS MEETINGS

The first of these meetings was with the church at Lena, Miss. Brother Jack Cranford is the pastor of this church. David his son did the work of an evangelist. He preached with earnestness and brought splendid messages. The writer led the singing. Even though some of the services were almost rained out the attendance was good. There were ten or eleven additions.

The next meeting was with the Philadelphia church, Lafayette Co. Dr. F. M. Purser preaches in this church one afternoon a month. Dr. Purser, at the morning hour, taught "The Baptist Spirit" by Dr. Van Ness. He did this in a masterly way. It was my privilege to preach at the evening hour and lead all the singing. There were four additions for baptism.

The third meeting was with the Gum Grove church, Lincoln County. Our beloved Dr. J. A. Taylor is pastor. It was my privilege and joy to preach in this meeting. Even though it was the week of the election the Lord gave us a great victory. The spirit and the interest were high throughout the meeting. There were 23 additions to the church—13 for baptism and ten by letter. This was my third meeting with these saints and I greatly enjoyed their fellowship and the fellowship of their good pastor.

Joe Canzoneri.

Jackson, Miss.

They were discussing a silver butter dish, which they hoped to send to newly married friends.

"What shall we put on the card?" asked his wife.

"Oh!" said the husband, preoccupied with his paper and coffee, "just the usual dope, I suppose; anything you like."

A few moments' thought followed, and then she handed him the card. It was inscribed, "For butter—or worse."

"How are you getting along with your arithmetic, Sam?"

"The figures bother me a little, but I have learned to add up the naughts."

"I just saw a horse with a wooden leg."

"Where?"

"On the merry-go-round."

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

I want to give you two verses from Proverbs about a subject that we have mentioned before and about which we shall probably have more to say at another time. Let's learn these verses and try to live them. If we will, I believe we'll see the number of our friends increase, and besides we'll be much happier ourselves. Here are the verses:

"That which maketh a man to be desired is his kindness." Proverbs 19:22.

"She openeth her mouth with wisdom; and the law of kindness is on her tongue." Prov. 31:26.

We have received the offering of Benjy and Carolyn Clark for the Quarter-to-Two Club. The regular gifts of these two little folks are a joy. Also one who signs himself "a friend" sends a contribution of fifty cents. To these and all who help our Circle work in every way, we say "thank you."

With love,
Mrs. Frances Steele.

WE SAW THE GRIZZLIES DINING

One afternoon during our stay in Yellowstone park, we stopped at Canyon lodge, right on the rim of the Grand Canyon of the Yellowstone river. We moved into our cabin and then learned that the rangers would put on their regular "grizzly bear show" at six o'clock. We had seen plenty of black, brown and cinnamon bears on the road, so that these now were no treat for us. But grizzlies were different. We wanted to see them.

Just after five, we drove toward the feeding grounds, a few miles up the river. Already there was a long string of cars waiting to be let in by the rangers of the National Park service. By six o'clock, there must have been 400 cars. The rangers showed the drivers where to park and then herded about 1200 of us through a narrow lane and onto a natural mound which had been enclosed with a high stockade of woven and barbed wire. Thus the bears were free and we, the people, were confined in the stockade.

There were a lot of logs arranged as seats on a slope that looked down on the feeding platform of bare earth. There before us in a sunny open space, had been dumped the garbage from several park restaurants. A dozen or so tremendous grizzlies were eating the food.

A ranger kept cautioning the crowd to be absolutely silent. If there was any noise other than the ranger's voice, the grizzlies would run away. The bears had heard the ranger's voice on so many nights that they were not afraid of it.

The setting sun shone brightly on the open space where the bears were eating. But just beyond this space the forest was almost dark. In the shadows at the edge of the forest, dark shapes moved slowly toward the food. They were grizzly bears, creeping slowly along with care and suspicion.

One group of these turned out to be a mother bear with her four cubs. The ranger said it was an unusual thing to see quadruplet bears. He let those customers who had cameras walk slowly down, close to the fence.

The people behaved very well, and did not bother the bears much. But there were other visitors who did annoy the bears at their dinner. There were a few big black crows and more than a hundred white seagulls gobbling the food as fast as they could. The bears did not like this competition. Often one bear or more would roar angrily and rush toward a bunch of the white birds. They would have eaten the gulls if

they could have caught them, but they never did. Bears can't fly. I read later that the gulls spend the winter on the Great Salt Lake in Utah, or on the Pacific Coast.

I took pictures of the bears, crows, gulls, rangers and crowd. After a while a ranger made the photographers come back from the fence. He began to tell us differences between grizzlies and other bears.

Black, brown and cinnamon bears are all of the same kind, the ranger said. Cubs of all these colors may be born in one bear family, just as you may have seen brunettes, blondes and red-heads in one family. For convenience blacks, browns and cinnamons are called black bears.

The thousands of black bears in the Yellowstone are accustomed to people, but they are not pets. They are still wild animals, and they are dangerous—even the cubs. Every year the rangers have to dress the wounds of thousands of people who have gotten too familiar with black bears and have been bitten or scratched. Black bears, when not asleep, are always in search of food, and to get it they don't care a whoop whether they hurt people or not. So the motto of the Yellowstone is "Don't feed the bears! It's dangerous!" The black bear, the ranger continued, is the lowest-down, the most treacherous, and dangerous animal in the park. The rangers hate him.

The grizzly bear (the ranger went on to say) is bigger, stronger, fiercer than the black bear, but he is also more retiring and timid. He stays away from people as much as he can. But if a man comes as close as 100 yards to a grizzly, the grizzly will run toward the man and attack him. If a man gets as close as that, the grizzly believes the man intends to harm him. There are about 600 grizzlies in the park.

It is hard to tell a brown-colored "black" bear from a grizzly at a distance. But near-by you can see that a grizzly has a hump at his shoulders and that his claws are straight. A grizzly cannot climb trees. Black bears have curved claws. They can and do climb trees, easily.

When we left the grizzlies, still eating, we found at the entrance of the stockade a ranger on guard with a loaded rifle. He was there to prevent any absent-minded bear from wandering in to get mixed up with the people.

Look here: I've written you two pieces about bears in Yellowstone park, but I have not told you a thing about the geysers, hot springs, paint pots, lakes, rivers, canyon, waterfalls, glass mountain, dead volcano, elk, deer, moose, buffalo and beaver. Here the animals are at home, wild and free. I don't think I'll tell you about them. You ought to go and see them for yourself.

John J. Lipsey

Colorado Springs.

Lena, Miss., Aug. 18, 1939.

Dear Mrs. Steele;

Enclosed you will find an offering of seventy cents from the Primary class in Lena Baptist Sunday school for the relief of Chinese children. The members of this class are as follows:

Lloyd Bishop Dumas, Bernice Dumas, John Marler Lyle, Quida Pace, Rosalind Pace, Bonny Jo Sessums, Henry Trest, Clarice Trest, Billie Jo Townsend, Marjorie Wilson, Pat Moreland.

I think you can conduct a fine page in the Record.

Sincerely,

Mrs. W. P. Chambers.

Mrs. Chambers, we thank every single child in the department and

their leader, too, for this contribution to Chinese relief. Tell them, from Lloyd to Pat, that we are grateful and would enjoy letters from them too.—F.L.S.

Carthage, Miss., Aug. 20.

Dear Mrs. Steele;

This is my first time to write you, but I have been intending to write for a long time.

I have been reading the Children's Circle for quite a while, and I think you are doing a very good work. May God bless you in this great task.

Enclosed you will find ten cents for the orphanage.

Your new friend,

Mrs. William Boydston.

Thank you, Mrs. Boydston, for your encouraging words and for your contribution.—F.L.S.

Crystal Springs, Aug. 21.

Dear Mrs. Steele;

Enclosed find one dollar for the Chinese sufferers. I have been wanting to help them for a long time, but I had such a little, I hated to send it. Now, if I can put it with what others give you to send, it will increase the amount a little. If my purse was as full as my heart, I could send more, but not at this time.

Your unknown friend,

Mrs. L. F. C.

Dear friend, the way you mention is the only way most of our gifts can get very big; but when your "little" and my "little" and somebody else's "little" are all put together, then the first thing we know, we have "much." Besides we know that the gifts which look the largest in the eyes of the world are not always the ones which do the most good. Thank you for helping this worthy cause.—F.L.S.

Carthage, August 21.

Dear Mrs. Steele;

I am a little girl six years old and will be glad to join the Children's Circle. My older sisters read the children's page to me. I go to church at the Freney church. We have had two good revivals this summer. My "kitty" followed me to church the other night and I can't find him now. I am hoping I will soon find him for I did love him lots and lots. I will start to school next Monday. It will be my first year. When I learn to write, I'll write to you again. My sister is writing this for me. I am enclosing ten cents for the orphanage.

A new friend,

Bettie Joyce Freney.

Bettie Joyce, perhaps if you'll treat your "kitty" as Little Bo Peep did her sheep and leave him alone, that he'll do as the sheep did and come home waving his tail behind him. I hope he has already come home. Our thanks to you for this gift for the orphanage.—F.L.S.

Ora, Miss., Aug., 21.

Dear Mrs. Steele;

Enclosed you will find ten cents for the orphanage and B. B. I. fund. I read the Children's Circle every week and enjoy it very much. The first time I wrote I was in a hurry and did not say much. I go to Sunday school and B. Y. P. U. every Sunday I can. I am a member of the church at Ora.

I am sending a puzzle about certain characters in the Bible and certain dates and classes of people, and also about a book in the Bible.

1. What book in the Bible has the most chapters save Psalms? 2. Who was the wisest man that ever lived save Jesus? 3. Who was the most patient man save Jesus? 4. What does the word Ecclesiastes mean? 5. How long did the Jews stay captive in Babylon? 6. How many people came back to Jerusalem after they were free? 7. Who was ready to die when he saw Jesus? 8. Who was king of Babylon when the Jews were freed?

I hope it will be answered soon.

Your friend,

Charles Goodson.

We are glad you were not in a

hurry this time, Charles, for these are good Bible questions which you send. We appreciate the donation to the orphanage, too.—F.L.S.

Route 2, Ackerman, Aug. 21.

Dear Mrs. Steele;

This is my second time to write you. I still love the Children's Circle. I am sending ten cents for mission work. Dad and Ma send in something each month. We are having our revival meeting this week. We are having a D. V. B. S. I had a wonderful trip to Grandmother's on the second Sunday. I have tried to get Mama to write to you.

Love,

Mary Ellen Oswalt.

If there is anything better than a first letter, Mary Ellen, it must be the second one. We are pleased that you like the circle well enough to write again. I shall divide your gift between the orphanage and the B. B. I. scholarship. Thanks.—F. L. S.

—RR—

A GOOD WORD DESERVED

As personal service chairman of the McComb W. M. U. I wish to express through the pages of our Baptist Record my deep appreciation and gratitude to Superintendent W. G. Mize of the Baptist Orphanage for the beautiful spirit he has shown in taking the children from the Good Samaritan Home here and giving them a home in the Orphanage. I believe I am correct in saying the number was 16, and I think I express the sentiment of the entire W. M. U. as well as the citizens of McComb when I say we owe a debt of gratitude to Mr. Mize and his good wife for their wonderful cooperation, and their goodness in this splendid piece of work.

We hope Mr. and Mrs. Mize will continue for many years to come in the constructive Christian service they are rendering, and the ladies of the W. M. U. of First Baptist Church as well as the ladies of the Methodist Church are ever ready and willing to serve Mr. Mize whenever he sees fit to call on us.

What more beautiful and helpful service could one give than to shelter, clothe, and feed these dear blessed children. I understand all of them who were taken from the Good Samaritan Home are happy and contented and rejoicing that they have such lovely surroundings, and such great opportunities before them.

I want our Baptist friends to know just what has been accomplished and done by our beloved superintendent; he is always ready and willing to help whenever he is called on.

Yours in the Master's service,

Mrs. L. Z. Dickey,

Personal Service Chairman,
W.M.U., McComb, Miss.

—RR—

Mrs. Ermine Bagby Sowell, daughter of Dr. and Mrs. W. B. Bagby, passed away recently in Brazil, presumably shortly after attending her father's funeral. She was reared in Brazil and married Missionary S. M. Sowell, and with him served in Buenos Aires, Argentina.

The revival meeting at Yellow Leaf Church, Lafayette County, has just closed with brother J. G. Lott, Memphis, Tenn., preaching. There were seventeen additions to the church, four by letter and thirteen by baptism. Our church is making great progress. — S. H. Shepherd, Pastor.

Thursday, August 31, 1939

Baptist

AUBER J. LUCY CARL OXF

Twelve Years

How would I say "I have years as a d Well that is ju M. Cockern ca years she has ble readings as for B. Y. P. U never reported ceiving a certif four seals whic readings and other certifica two years on course. That i ble record. Mis of the Traini Creek church and is as faith as she is to h If you have i for two or m or adult, or or intermedia let us know doubt encour splendid habi

We are hap readers Mr. has recently dent secreta Junior Colle Mark Lowry church, pres Training U lover of yo sible in larg in progress. young peopl the influen

Macedonia ty reports a last week. Brown, Mis of Pontoto direct the fully grade ing that th Junior, Int Y. P. U. an ing school the results

In Scott wood has summer to ing Union work. He unusually that the leade that study and new Lord doe fish servi will com be the po unwilling promotio

As soo the book is exhaui continue U. Study in cours

Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS STATE SECRETARY
LUCY CARLETON WILDS ASSOCIATE SECRETARY
OXFORD, MISS. JACKSON, MISS.

Twelve Years Daily Bible Reader

How would you like to be able to say "I have a record of twelve years as a daily Bible reader"? Well that is just what Miss Jessie M. Cockern can say. For twelve years she has kept up her daily Bible readings as outlined in the Senior B. Y. P. U. Quarterly. She has never reported it and so she is receiving a certificate all filled in with four seals which represent ten years readings, and then she receives another certificate which represents two years on the new ten year course. That is certainly an enviable record. Miss Cockern is director of the Training Union at Silver Creek church in Walthall County, and is as faithful in her duties here as she is to her daily Bible reading. If you have kept up your reading for two or more years as a senior or adult, or one year as a junior or intermediate, drop us a card and let us know your record, it will no doubt encourage others in this splendid habit.

We are happy to introduce to our readers Mr. James Fairchilds who has recently begun his work as student secretary at Copiah-Lincoln Junior College at Wesson. Brother Mark Lowry, pastor of the Wesson church, president of District One Training Union Convention, and lover of young people, is responsible in large measure for this move in progress. We congratulate the young people who will come under the influence of these leaders.

Macedonia church in Union County reports a splendid training school last week. They had Rev. Hugh Brown, Mississippi College student of Pontotoc County with them to direct the work. The church has a fully graded Training Union, meaning that they have a Story Hour, Junior, Intermediate and Senior B. Y. P. U. and a B. A. U. The Training school was well attended, and the results in general satisfactory.

In Scott County Mr. Alton Gatewood has been giving himself this summer to the promotion of Training Union as well as Sunday school work. He writes that they have had unusually good success, meaning that the churches have responded to the leadership he has given and that study courses have been taught and new organizations set up. The Lord does not overlook such unselfish service and to him who serves will come a blessing that cannot be the possession of those who seem unwilling to give their time for the promotion of His work.

As soon as the present supply of the book OUR LORD AND OURS is exhausted this book will be discontinued. It is one of our B. A. U. Study course books giving a seal in course IX of the B. A. U. Study

Course. OUR CHURCH AND OURS continues to remain in this stewardship course. We will probably add another book later so that there may be an optional book in this course for the adults. If you are interested in the book that is to be discontinued, "Our Lord and Ours," you should order copies of it now. It is a splendid book and your adults will profit from the study of it.

August has been a good month for us in Training Union. We wish to thank all pastors, Training Union directors, and leaders for their cooperation with us in carrying out the plans of Mission Study for August. Some churches found it inconvenient but came right on in and had a good school. Some churches for reasons good could not have their course in August. It is not a closed chapter however, and so September should offer a good time for you to have your course. Ask your pastor to teach it. Any one who is willing to take the lead can teach it. Small churches, large churches, all churches will find many study courses profitable.

Have you seen to it that your church clerk has the information concerning your Training Union for the Church Letter to the Association? That is important. It is through these church letters we gather our figures for reports. If yours is left out our records are not correct.

Electing Your Officers for the Next Term

The regular time for the reorganization of each individual union is the first Sunday in October and the first Sunday in April. A six months term is the usual plan except for Junior unions and they often have a three months term. The best plan of setting up the organization for each term is as follows: First Sunday in September, president appoints a nominating committee. They meet and on second Sunday in September a president is elected. Presidents meets with nominating committee and on the third Sunday in September the other officers are elected. These officers meet and make up the organization, which means the distribution of all members placing them in groups and committees. On the fourth Sunday this organization is placed on the blackboard, and necessary changes made and the organization adopted. Between this fourth Sunday and the first Sunday of October all committees meet and plan their work for October. First Sunday in October the new organization begins to function. Such a plan assures the success of the union, and with no slow down. Do not wait until the first Sunday in October to elect your officers.

Have you read your September

issue of the Training Union Magazine? Do not miss it. Each union should have several copies coming to the union every month. Better still is for you as an individual to subscribe for it. \$1.00 a year from The Baptist Sunday School Board, Nashville, Tenn.

Send in your Training Union attendance each Sunday night or early Monday morning to The Baptist Record, Box 530, Jackson, Miss.

SUMMER SHOWERS

It has been my good pleasure to have some part in eight revivals this summer. I did the preaching in six and had two fine pastors to assist me in two.

From May 21st through 26th assisted Rev. J. F. Sullivan of Ocean Springs, and his fine people at Fort Bayou in Jackson County. We received 13 for baptism and one by letter.

Rev. F. H. Miller of Louisville, Miss., assisted me in the meeting at Second Baptist Church, Biloxi, from June 8th, through 16th. Six came for baptism and one by letter.

Dr. Henry T. Brookshire of Gulfport, assisted me in the meeting at Handsboro from June 18th through 23rd. Two came for baptism.

I assisted Rev. R. C. Bounds of Weathersby, at Union Baptist Church, Covington County, July 2 through 7th. Eight came for baptism and one by letter.

I also assisted brother Bounds at Weathersby, Simpson County, July 9th through 13th. Fourteen came for baptism and two by letter.

From July 16th through 21st, I assisted Rev. E. E. Hedgpeth of Monticello, in his good church at Nola, Lawrence County. Eighteen came for baptism and two by letter.

My next meeting was with Rev. L. D. Sellers, Carrollton, with the good church at Harmony, Carroll County. This was my second meeting with this church. I have been invited to assist in the meeting next year. Miss Ruby Taylor, one of our fine Sunday school workers, conducted a Bible school and taught Building A Standard Sunday School during the meeting. She also perfected a Sunday school organization with at attendance of 60 on Sunday following the close of the meeting. Thirteen came for baptism.

From August 13th through 18th, I assisted Rev. E. E. Hedgpeth in his fine church at Holly Springs Lincoln County. I was pastor of this fine church while a student in Mississippi College. This was my 4th meeting with this church. Twelve came for baptism.

The Gulf Coast Baptist Association will meet with Lyman Baptist Church, Lyman, Miss., on the night of October 5th, and all day of the 6th.

E. S. Flynt

Handsboro, Miss.

Teacher: "Tommy, can you spell 'fur'?"

Tommy: "Yes—f-u-r, fur."

Teacher: "Correct. Now tell me what fur is."

Tommy: "Fur is an awful long ways off."

S. S. ATTENDANCE AUGUST 20

Crystal Springs Church	355
Crystal Springs (Aug. 13)	340
Bethlehem (Jones Co.)	117
New Albany Church	360
Enterprise Church	73
Centreville Church	106
River Ave. Church	98
Pleasant Grove (Red Banks)	27
West Laurel Church	477
Pace Church	58
Jackson, Griffith Church	533

B. T. U. ATTENDANCE AUG. 20

Crystal Springs Church	133
Pace Church	40
West Laurel Church	189
River Ave. Church	76
Centreville Church	42
Enterprise Church	42
New Albany Church	89
Crystal Springs (Aug. 13)	126
Jackson, Griffith Church	253

S. S. ATTENDANCE AUGUST 27

Jackson, Griffith Church	632
Jackson, Davis Church	232
Jackson, Northside Church	115
Jackson, Van Winkle	83
Jackson, Daniels Church	113
New Albany Church	363
Pleasant Grove (Red Banks)	27
Crowder Church	92
Crystal Springs Church	320
Shelton Church (Jones)	134
River Ave., Hattiesburg	115
Immanuel, Hattiesburg	105

B.T.U. ATTENDANCE AUG. 27th

Jackson, Griffith Church	284
Jackson, Northside Church	45
Jackson, Van Winkle Church	71
Jackson, Davis Church	138
Jackson, Daniels Church	90
River Ave. Church	84
Shelton Church	50
Crystal Springs Church	124
Crowder Church	61
New Albany Church	62

A RESOLUTION

Whereas, God, in His wise judgment, did give to us for a time our brother John M. Boydston, with his constant attendance on our worship services, with his fidelity to his church and to his God, and

Whereas, Bro. Boydston's membership in our Sunday school class was a source of much inspiration and encouragement to all of us, and

Whereas, God did call him home on August 23, 1939, and we will miss him, but shall ever remember the beautiful and lofty example which he set for all of us, in church attendance and church loyalty at eighty-four years of age;

Now, therefore, Be it resolved, That we go on record as mourning his decease which is our deep loss; that we, by his example, devote ourselves more wholly to the pleasant duties which are ours as members of God's Kingdom.

Respectfully,
MEN'S BIBLE CLASS,
H. Butler Vanderberg,
President.



RESOLUTION

Resolution of the Pearl River County Baptist Association in Tribute To Rev. R. K. Corder

Whereas, the Rev. R. K. Corder, now pastor of the First Baptist Church of Philadelphia, Mississippi, was pastor in our Association of the First Baptist Church of Picayune for seven years; and

Whereas, he served our Association as Moderator for the past two and one-half years; and

Whereas, he represented our Association as a member of the State Mission Board; and

Whereas, while he was among us he was untiring in promotion of the Sunday School associational work, of which he has justly been called "the father"; and

Whereas, he did much to create and to maintain a spirit for the Co-operative Program in our Association; and

Whereas, he did much in our Association toward making the spirit of the rural and town churches one; and

Whereas, he and his good wife and family gave their best to the advancement of the Kingdom Work both in their church and in the Association;

Be It Resolved,

1. That the Pearl River County Baptist Association express their appreciation to him and his family for the splendid work for the Kingdom which they performed while among us, and pray God's richest blessings upon their efforts in their new field of service.

2. That a written copy of this resolution be sent to the Rev. R. K. Corder.

3. That a written copy of this resolution be sent to The Baptist Record, The Picayune Item, The Weekly Democrat, and The Neshoba Democrat for publication.

4. That this resolution be read at the 1939 session of the Pearl River County Baptist Association and be recorded in the 1939 minutes of said association.

Respectfully submitted,
Chas. B. Hamlet, III,
Chairman.

SOME FACTS

These facts were brought out in our Sunday school lesson Sunday, August 20:

1. There were 1,833,466,165 gallons of alcoholic beverages consumed last year.

2. It cost the people of the United States \$3,159,639,881.50.

3. This is an average of \$24.32 for every man, woman, boy, girl, and baby in the U. S. This is paid either directly or indirectly.

4. 57% of all automobile accidents (over 40,000 in 1938) were caused by drinking drivers.

5. 40% of all deaths by automobile accidents were directly caused by drinking drivers.

5. 53% of social diseases were (1938) contracted while the person was under the influence of liquor.

7. \$44,520,000 income was lost because of these diseases, to say nothing of drug, hospital, and doctor bills.

8. Over \$3,000,000,000 has been

spent by people on relief for liquor since 1933.

9. A recent survey by the City Board of Management of Dayton, Ohio, showed that the citizens of Dayton were spending \$90,000 more for liquor, per week, than they were for food.

10. Honorable Toxey Hall, United States District Attorney for South Mississippi, says that there are as many cases on docket in federal court for violation of the liquor laws now, as there were at any time during prohibition.—John A. Farmer.

J. E. TOWNSEND

In the summer of 1899 a boy preacher went to Brushy Fork Church in Copiah County for a protracted meeting. Among the homes affording welcome was the home of this humble man and his gentle wife. That fall the boy preacher became pastor at Brushy Fork and for four years received the counsel, support and cooperation of this practical, wise and good man. During these days his dear Christian wife passed away and we rode together to the old country graveyard where kind friends laid away the body that had tempted a noble soul. He was bowed and broken with grief; but he knew the source of succor and sought it in the grace and love of Jesus. They had no children; but many children, white and black, knew the blessings of their aid and influence.

Hungering for the companionship, love and cooperation his first wife afforded, in due time, he sought and won the heart and hand of Miss Zilpha Vaughn and the years have proven the wisdom of his choice. One daughter came to bless this union and, although she was always 'Baby' to him, he lived to see Christian principles of the parents develop a noble Christian character in the person of Mrs. J. V. Price.

In his early days he answered the urge of necessity and worked hard to provide for those dependent on him. Later he worked as hard that he might have something to share with others and support his Master's cause.

Brother Townsend never made speeches nor led singing and seldom, if ever, led in public prayer. His giving, while liberal, was without show; but his simple faith and unselfish loyalty have made it possible for many a pastor to say of him as Paul said of Epaphroditus, "My brother and fellow-worker and fellow-soldier and your messenger and minister to my need."

More than eighty-five years marked the span of his life. Many years of hard work in his youth coupled with the natural infirmities of old age brought much pain and privation to his later years; but, amid all this, his heart was warm, his hope bright and his faith strong and when the end drew near he urged his visiting friends to meet him in the heavenly home.

His loved ones and his many friends mourned his going; but the memory of his helpful life and the contemplation of his peace and joy in the company of the Redeemed bring comfort amid that sorrow.—Bryan Simmons.

PISGAH, PRENTISS COUNTY

On August 6th a community meeting began under an arbor near Pisgah Church in the northern part of Prentiss County with Rev. J. F. Nix of Abernathy, Texas, preaching, lasting 12 days.

Large crowds came from the very beginning and they grew larger from day to day until all seating space was taken in the arbor and many listened from their cars. The people were hungry to hear God's word and many came who had not been in a church for years. Everything was harmonious and the true Christian spirit prevailed. The Methodist preacher led the singing and all seemed to catch the Spirit in song.

Brother Nix was reared in this community but had been away thirty-eight years. He was happy to be able to come back to his old home community and hold a meeting. Frank, as the people here know him, is one of the outstanding Baptist preachers of New Mexico and west Texas.

People came from far and near to hear the Gospel message by this consecrated man of God. Fifty-three people, the majority of whom are grown people, turned from sin to God and many Christians reconsecrated their lives to the service of God.—Reporter.

SHOWERS OF BLESSING

Our meeting at Arlington, Perry County, began the second Sunday in July, Rev. T. L. Coulter doing the preaching. Wonderful preaching, large crowds and 12 added to the church.

Fourth Sunday in July we had our meeting at Piave. The pastor did the preaching. We were made to feel that good was accomplished. Have had additions there all through the year. My meeting at Progress, Perry County, began the 5th Sunday in July. Brother J. Q. Barrett from Newton did the preaching. The church was greatly revived with several being added to the church. Brother Barrett has possibilities of becoming one of our best evangelists. I have had 14 calls to help in meetings this summer but was unable to help only in eight.

Have just returned from helping brother P. G. Harper in a meeting at Liberty Church, Wayne County and feel that some good was accomplished even though we had much rain and politics. Yours in Christ.—T. W. Hembree.

SOME RECENT MEETINGS

My churches and I have been greatly helped by the preaching of the gospel this summer. It seemed that we had the helper best suited in each church. Already I have reported the good meeting at Pittsboro where Rev. J. B. Middleton so ably assisted us. It was a real blessing to have this pastor of Eupora Baptist Church with us.

On the fifth Sunday in July Dr. L. Bracey Campbell of New Orleans joined us in a meeting at Oakland Baptist Church. Good music and able preaching drew good crowds through the week. All seemed to enjoy a real spiritual feast. The church was edified and re-

vived, but none came for membership as most all who came were members of some church.

The second Sunday in August we began our meeting at Ellard in our home county, Calhoun. Rev. W. C. Stewart, pastor of Houston Baptist Church, came to us for the evening service Sunday. His preaching and personal work was used of the Lord in a great way through the week. The people came and sang with the Spirit and with an understanding. Our church roll was increased by thirty-eight names in the six-days' meeting. Eighteen were baptized into the fellowship of the church on Saturday morning.

We praise the Lord for giving this great increase.—Cecil H. Ellard, Pastor, Pittsboro.

The theme of the address of Dr. Wallace Bassett of Dallas, Texas, was the declaration of Paul, "Christ sent me not to Baptize but to Preach the Gospel." We quote from his heart-stirring message: "Baptism in the New Testament is a symbol. Externalists, are always with us who confuse symbols with that which they are supposed to symbolize. Baptism, as a symbol, declares one to be a child of God, but it does not make one a child of God. It is not for its own sake, but it is an outward picture of an inward change which is supposed to have taken place in the heart of the believer. . . For baptism to carry its intended message to the world it must retain its original form—a burial and a resurrection. It must be observed with proper solemnity and decorum, and it must not be neglected by any of the followers of Christ. . . It is also anticipatory of the life awaiting God's children in the other world. Some years ago I baptized a little girl, whose little sister was afraid of water and watched the proceedings with a great deal of childish anxiety. As the little girl was lifted from the water, her face shining, the sister whispered to her mother—I knew Dr. Bassett would not let her stay under the water. I have thought of this childish remark many times as I have journeyed to the cemeteries of our city. Just as the child's confidence in me, whom she had known all her life, caused her to make that remark—so our confidence in God—causes us to make a similar statement. Last December—to beautiful Laurel Land Cemetery in Dallas I made the saddest journey I have ever made. Hundreds of times I have gone to this cemetery—but this journey was different. There under the tower of musical chimes I laid to rest the sweetheart of my youth, the mother of my children, the one who had walked by my side for thirty-two years. I had been comforted by a thousand letters and telegrams—words of preachers and friends, but the most comforting thought of all were the words of the little child spoken years before. My confidence in God makes me know that he will not leave my loved one there. Baptism paints that picture as nothing else in the world."—Ex.

Jerry: "What is raised in countries that have wet climates?" Howard: "Umbrellas."

The Terry Baptist Association is sponsoring a mission project. By a committee made by the past year's meeting, a mission project was thrust into the hands of the association. In August 6, 1938, a mission project was prepared by the association and the services were held. There were fifty-eight people present. The Terry Baptist Association is sponsoring a mission project. By a committee made by the past year's meeting, a mission project was thrust into the hands of the association. In August 6, 1938, a mission project was prepared by the association and the services were held. There were fifty-eight people present. The Terry Baptist Association is sponsoring a mission project. By a committee made by the past year's meeting, a mission project was thrust into the hands of the association. In August 6, 1938, a mission project was prepared by the association and the services were held. There were fifty-eight people present. The Terry Baptist Association is sponsoring a mission project. 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TERRY CHURCH

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The Terry Baptist Church is sponsoring a mission station about one and one-half miles from Terry in the government rehabilitation project. By a census which was made by the pastor it was discovered that a ripe evangelistic opportunity was ready for the sickle to be thrust in for the gathering of precious souls into the kingdom. On August 6, I began preaching in a nicely constructed arbor which was prepared by the people of the community and a week later when the services was discontinued there were fifty-eight additions to the Terry Baptist Church, thirty-three of them coming on profession of faith. The Terry pastor will continue to provide the good people of that community with preaching services two week-ends each month, preaching on Saturday night and Sunday afternoon. The vast majority of these who have settled on the government project are good people. They are vitally interested in the salvation of the lost and a more pronounced religious community. At this mission there is an active Sunday school, B.T.U. and a very fine circle of the Terry W. M.U. Terry welcomes these fine people into her community and into her churches. Surely the Baptists of the state will rejoice with us in the salvation of these who recently were saved and will pray for us in our efforts to train them for Christian service.

In the past four and one-half months we have had a total of seventy-four additions to the Terry Baptist Church. Our revival is to be the last of September.

We are now in the second week of a two weeks' Daily Vacation Bible school. Because of the shipping season we could not have our school at the time most churches have theirs. Terry may be put off but they will not be put out. For the first D. V. B. S. the Baptists of Terry have ever had, our average attendance the first week was one hundred forty plus with an enrollment of one hundred fifty-one. Miss Ruby Taylor assisted us the first week. No finer or more efficient Christian lady ever represented or worked for the Baptists of Mississippi, than is Miss Taylor. Those who know her are proud to claim her as one of our denominational workers.

May I speak a word of commendation through the Baptist Record for my Terry people? They are the most cordial, cooperative and enthusiastic people I have ever pastored. In getting workers for our newly organized B.T.U., in selecting a faculty for our D. V. B. S., and in filling vacancies in the church organization in general, I have never had as fine, responsive, willing workers as I have in Terry. They are such a joy to this pastor's heart. —Carey Cox.

—BR—

SOME GOOD MEETINGS

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York, Ala.—For twelve days I had the happy privilege of assisting Pastor O. D. Mason in his revival services at York, Ala. Brother T. Carlyle Brooks, Atlanta, Ga., directed the song services and also

worked with the young people. He is a consecrated man of God.

The Daily Vacation Bible school, under the general leadership of Pastor Mason, was in progress at the same time and contributed much to our meeting. Good work was done by the leaders and helpers in all departments. Deacon Tucker also 'stood by' the pastor throughout the entire school. Good Pastor Mason had taken a religious census and was well prepared. It was an unusual privilege to be permitted to preach to the men in the shops of the A. T. & N. Railroad Company in York.

The Baptists of York, under the leadership of Pastor Mason and committee, have just erected a beautiful two-story brick building; one that will more adequately accommodate the church organization and program of work.

The church was apparently prepared and ready for a revival. Interest and attendance encouraging. Warm-hearted fellowship in evidence.

Sixteen additions to the church, thirteen on profession and baptism, and three by letter. Blessings on pastor and people.

Stringer, Miss.—Here I had the opportunity of assisting Pastor Eugene Farr in ten days of revival services. Brother Joe Hudson of Taylorsville, directed the song services and worked with the young people, proving himself a great blessing to our services.

Brother Farr had taken a religious census and had the ground well broken for a revival, but inclement weather and other hindrances greatly handicapped our services. Brother Farr is an untiring and unceasing worker, and withal a good man.

The people came in an encouraging manner and the spirit of the meeting was earnest and sincere. Many reconsecrated themselves to the Lord and to His services.

There were seven additions to the church, five came for baptism and two by transfer of letter.

The Lord's blessings on the pastor and people, as they go forward.—W. L. Meadows.

—BR—

TWO GREAT REVIVALS

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And that is no misleading statement. They were really great, and they were really revivals.

Rev. W. A. (Slick) Green, pastor at Waynesboro, came to us Monday night after the fifth Sunday in July, and preached through Sunday, the first in August. On Monday after the first Sunday in August he was called back to Waynesboro for a funeral, and got back to us for the meeting at Liberty, and preached through Friday noon.

Brother Green took God's Gospel knife, and took away all the old, rotten putrefaction conditions, and let us see what was on the inside. And the great thing about it was the fact that God's Spirit made us like it. The work that God did through Slick Green will live on in the lives of our people.

Fourteen were added to the Noxapater Church by baptism, and eleven by baptism at Liberty.

Our people are happy, and have their faces toward the future in interest for the work of the Master.

—C. C. Weaver, Pastor.

SALLIS REVIVAL

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The Lord is truly nigh unto all them that call upon Him. The Spirit of the Living God fell fresh on His people last week in one of the most glorious series of revival services ever held in the Sallis Baptist Church.

Three young boys and one man accepted Christ and gave their lives to be used in service for Him. Numbers of people reconsecrated their lives, expressing their willingness to serve the Master in any capacity which He sees fit. After a soul-stirring message on God's plan for supporting His church, approximately fifteen pledged themselves to give the tithe. Meeting with the men of the church, the pastor, Rev. G. W. Smith, and the visiting ministers organized a Brotherhood through which we are hoping to awaken the members of the church to their opportunities for service.

Assisting the pastor were Rev. W. E. Hellen of Bogalusa, La., and Rev. Zeno Wells of Citronelle, Ala., who so worshipfully led the song services.

This series of services will be followed by both a Sunday school and a B.T.U. study course during the month of August. When inspiration is converted into action, great things can be accomplished for the Lord. We feel that we have been greatly benefitted.—Helen Eubanks.

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A DAILY VACATION BIBLE SCHOOL

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A joint Daily Vacation Bible school of Black Water and Center Ridge Baptist Churches was held in the home of Mr. and Mrs. W. W. Mosley for five days. Rev. O. R.

Mosley, Mrs. W. W. Mosley, Misses Estel Bruce, Hettie Gene Mason, Katherine Norman, Imogene Long, Syble Hudnell, Frances McCoy and Mrs. R. C. Mosley were leaders.

The school was taught in the afternoon from two till 4:30 o'clock. We had an enrollment of 47 pupils, 9 workers. Average attendance 48 3/5. This fine group of young people were punctual and manifested much interest. At the close of our school we had three to come on profession of faith. We plan to hold a two weeks' school in 1940.—Mrs. W. W. Mosley, DeKalb, Miss.

—BR—

QUITMAN BAPTIST CHURCH PUTS ON D. V. B. S.

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Our Daily Vacation Bible School this year was the best we have had. We enrolled 112 and had a very splendid and regular attendance. Pastor W. L. Meadows, had general supervision of the entire school. Department superintendents as follows: Intermediate, Johnnie Carlson; Junior, Miss Gladys Meadows; Primary, Mrs. Algie Moore; Beginners, Miss Inez Linden. Each department leader supplied with good helpers also. Others rendering outstanding services were: Miss Virgie Therrell, Mrs. Sam McNeill, Mrs. Cal Hull and many others too numerous to mention, including those who served in the kitchenette.

Daily our young people brought pennies and the offering was given to our Baptist Orphanage Building Fund.

Yes, we plan to have one larger and better next year.—Reporter.

—BR—

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Frequent Departures
make travel
via
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ATLANTA STREET IS SAWDUST TRAIL

From The War Cry

—o—

Atlanta, Ga.

Writing in the Atlanta Georgian about one of the great meetings held cooperatively by the Baptist World Alliance and the Salvation Army in Atlanta, Harold Martin, says, in part:

"The Baptist World Alliance brought its message to the working folks downtown Wednesday at high noon—and it seemed that half Atlanta turned out to hear it.

"The area on Walton Street, between Peachtree and Broad Sts., was the Sawdust Trail.

"The singing did it. The crowd gathered early but it was a small crowd, afraid of rain, until the band got there.

"But when the Salvation Army's 38-piece array of brass and drums cut loose, they started coming in droves, and heads popped from the windows of buildings for blocks around.

"It got off with a rush when the band came marching in and John B. Hoffman, songleader for the Baptists out at the ball park meetings, called for the chord.

"Adjutant Albert E. Baldwin, of the Salvation Army band, hit it and the crowd was off on the fine old revival song:

"When the Roll Is Called Up Yonder I'll Be There."

"They got off to a slow start, but it was a song that every one knew and in a minute everybody was singing, the sound rolling up and beating back and forth between the tall buildings where folks in windows took it up until it soared higher and higher, up to a scaffolding high on the side of the Citizens and Southern Bank, where a couple of painters, midgets against the sky, could be seen swinging their arms in time with the music.

"The song leader didn't let them stop. By some pre-arranged signal with the band, John Hoffman, who leads a song like a pitcher warming up, called for 'In the Sweet By and By.'

"They hit that hard, singing louder now that they had found out they could cut loose, knowing their individual flaws of melody would be drowned in the great volume of noise.

"Even the policemen, flagging traffic on past Peachtree and Forsyth, were singing, and behind the glass windows on Muse's second floor you could see folks singing.

"'Glory For Me' came next, the fire of the old revival spirit burning hotter and hotter, and folks who had been holding back some before cutting loose with all they had—and after that one 'Hallelujah, Thine the Glory,' and after that 'Good Old Time Religion.'

"Hoffman wasn't announcing his songs any more. He was just belting the first line and the crowd was coming in without urging.

"Then the tempo changed, subtly. They were full of the fire, stirred by the melody, they had to be saddened and softened at little—'At the Cross' was the transition song, and after that the slower strains

of 'When Jesus Washed My Sins Away.'

"Then 'Coming Home,' and 'Nearer My God to Thee,' with the voices strong and sure now, that had been weak and hesitant.

"And finally, 'Rock of Ages, cleft for me. Let me hide myself in Thee. Let the water—and the blood—from Thy wounded—side which flowed—be of sin, the double cure—'

"They could have stopped it right there. If the call for sinners had gone out many a man and woman in that crowd would have felt a tug at the heart too strong to resist.

"They turned the meeting over to the distinguished guests, though and the spell of the singing was broken.

"The Mayor spoke in welcome to everybody, and told a story or two. The Governor got up and talked a minute or so, ending with the statement that:

"If there was more of the good old-time religion in business and government both, we'd all be better off."

"And that got a cheer. But it wasn't like the singing.

"Then the Rev. Oscar Johnson, of the Third Baptist Church of St. Louis, took the platform.

"He was a big man, with a big voice, and a flow of words and a picturesque manner. He held the crowd for 20 minutes, talking about the 'Baptist Navy,' with the good 'ships,' friendship, fellowship and comradeship.

"And when he sat down a lot of folks came up to shake his hand.

"But what the crowd really wanted was some more singing. You could hear snatches of song bubbling up all around.

"A young Salvationist, Mrs. Captain Gordon Swyers, felt that tug from the crowd.

"She lifted a clear contralto in 'The Old Rugged Cross,' and the crowd joined in and made it ring.

"One wasn't enough. They sang it again. And again.

"Finally the musicians quit. They started packing up their instruments. The crowd began to break and scatter.

"Down on the corner of Forsyth and Marietta, 10 minutes later, a fat little man stopped for the red light.

"He hummed a minute under his breath. Then he burst out with it:

"Mmmmmmm mmmmmmm—so despised by the world;
Holds a won-drous aff-fect-shun for me."

—BR—

YOUTH REVIVAL, GRENADA

—o—

Six college students, from three Mississippi institutions, have just been with the First Baptist Church of Grenada, in a Youth Revival for eight days. Without exception, these were the most inspiring young people our church has ever contacted. The whole town was helped by their coming. They are clean, noble, consecrated, and unselfish. They know the Lord and know how to testify to His grace.

They were Messrs. Andrew Coltharp, Cleo Harris, Rufus Broadway, and Dick Mullins, all from Mississippi College, and Miss Lois Brimm, from Blue Mountain Col-

lege, and Miss Dorothy Dean, (better known as "Dizzy") from M. S. C. W.

I hail them as six of the finest in our state. If they are "samples" of what our Mississippi colleges produce, then all power to such institutions!

We had a number of conversions, and many reconsecrations. There was a constant call to higher living, a challenge to give all to Christ, to which a great number honestly responded.

It is no small thing to see scores of young people gather each morning at seven o'clock under the open sky, for a half-hour of devotion to Christ. That is what happened here. At the personal life conferences in the evenings, decisions were made for nobler Christian living that will tell for years to come. At eight o'clock, we had our worship service, when our auditorium was filled with young listeners who came to hear and heed. God gave us a blessing far beyond our hopes.

To prove our appreciation, and to show just how much value our church put upon their testimony, we have secured two of these young people to supply for the First Baptist Church for the first three Sundays in September, Rev. Andrew Colthorp to preach, and Mr. Cleo Harris to direct the activities of our own young people. I am leaving for a revival meeting in Kentucky for this period, and will return to observe the State Missions Week Program in our church the last week of the month. I feel confident that these young men can handle the situation well in my absence.

May God give us more such young men and women. God bless them and use them to His glory and the help of all of us!

Glen Eric Wiley.

—BR—

The patient was recovering from pneumonia. He had repeatedly asked for food, and at long last the nurse served him a mere spoonful of rice.

A few moments later the patient called the nurse again.

"Now I want to read a little," he said. "Bring me a postage stamp."

STRONG HOPE

—o—

The meeting at Strong Hope with Dr. T. W. Green as pastor closed out a few nights ago.

Brother Graeser was at the piano and also conducted the singing. "He was two in one." He did it well to all the crowd and the glory of God.

Brother Green is the popular pastor and also Mrs. Green. This is where she was born and reared. This is her church from childhood. She is popular and brother Green is held in high esteem. They regard him as a scholar and great preacher. Great crowds surged in every day and night and six were approved for baptism when this writer left for home. This community is a good one and the church is made up of some of the best men and women of the state.

I was in college and in the Seminary at Louisville, Ky., with Bro. Green and have known him all of these years as a most solid character and deeply consecrated man and preacher. He is dependable and honorable.

It was the writer's pleasure to be in their home for the week of the meeting. They know how to entertain a fellow preacher and we had a great time together.

W. R. Cooper.

—BR—

IT WON'T DOWN

—o—

The Bible is still Germany's best-seller despite the favored competition of "Mein Kampf". The Prussian Bible Society is authority for the statement that the Holy Writ of the Prophets and Apostles outsold the Gospel according to Hitler by 200,000 a year during the six years since the Fuehrer came into power! The Bible sales have averaged about 950,000.

This may surprise a lot of us who have been reading of the marvelous popularity of "Mein Kampf" under the Nazis' forced-draft salesmanship. It won't astonish anybody, however, whose reading has given him any idea how sturdy a plant Religion usually proves when efforts are made to root it up.

—New Orleans States.

—BR—

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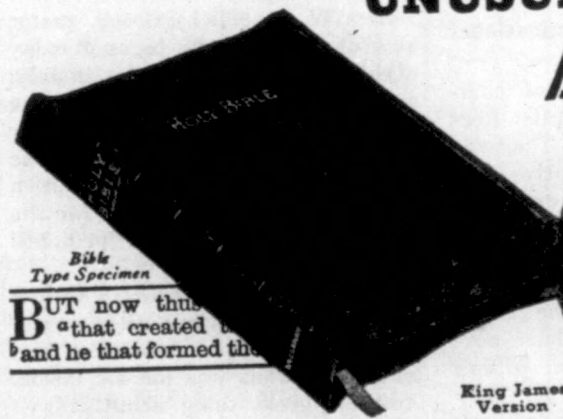
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